W.H. Ireland Jun.

The Shepherds Kalender.

HERE BEGINNETH THE Kalender of Shepherds.

Newly augmented and corrected.

LONDON,
Printed for *Iohn Wright*, and are to be sold at his Shop without Newgate, at the signe of the Bible.
1631.

Here beginneth the Prologue.

THis booke (Gentle Reader) was first corruptly printed in France, and after that at the cost and charges of Richard Pinson newly translated and reprinted, although not so faithfully as the original copy required. Therfore it is once againe ouersene and perused, that the same may be at length correspondent to the Authors minde, and very profitable for the reader, because this booke doth teach many things, that wee be bound to learne and know on paine of euerlasting death. As the lawes of God sheweth how we may know to keepe his Commandements, and to know the remedies to withstand deadly sinne, there be many men and women thinke themselues wise, and know and learne many things, but that they be bound to learne and know, that they know not.

As first the ten Commandements of God, and the fiue Commandements of the Church, that euery creature purpose to bee saued should learne and know and haue them as perfect as their Pater noster. you people, how will you confesse you, and if you breake any of the ten Commandements, and you know not them? Truly there is but a few that know them: therefore ye that doe not know them, doe your diligence to learne them: for ye be bound to learne them as well as to learne your Pater noster. For how can you keep our Lords Commandements and ye know them not? And ye be bound to breake not one of them on paine of damnation, for and if thou breakest one, thou breakest all. Offend the Law in one point, and offend it in all. For if thou breake one, thou dost not Gods bidding, for he biddeth thee breake none. And all that ye doe in this world here, but if it be of God, or in God, or for God, all is in vaine: you should not occupie your selfe in vaine matters, but in reading of good Bookes, for vanitie engendereth vaine thoughts, and destroyeth deuotion in man. what need haue you to studie on a thing that is naught? study on your sinne, and what grace by God in you is wrought. Also in this booke is many more matters: looke in the table following.

The Table of the Kalender of Shepherds.

¶ This is the Table of this present Booke of the Shepherds Kalender, drawne out of French into English, with many more godly editions than be Chaptered, newly put thereto.

First the Prologue of the Author, that saith that euery man may liue lxxtiii. yeares at the least, and they that die before that terme, it is by euill gouernment, and by violence, or outrage of themselues in their youth. Cap. primo.

The second Prologue of the great Master Shepherd, that prooueth true by good argument all that the first Shepherd saith. cap. ii.

Also a Kalender with the figures of euery Saint that is hallowed in the yeare, in the which is the figures, the houres, and the moments, and the new Moones. cap. iii.

The Table of the moueable feasts, with the compound manuell. cap. iiii.

The Table to know and vnderstand euery day what signe the Moone is in. cap. v.

Also in the figure of the eclipse of the Sunne and the Moone, the daies, houres, and moments. cap. vi.

The Trées and braunches of vertues and vices. cap. vii.

The paines of hell, and how they be ordained for euery deadly sin which is shewed by figures. cap. viii.

The garden and field of all vertues, sheweth a man how he should know whether he be in the state of the grace of God or not. cap. ix.

A noble declaration of the seuen principall petitions of the Pater noster, and also the Aue Maria: of the three salutations, of which the Angell Gabriell made the first, the second was made by Saint Elizabeth, and the third maketh our mother holy Church. cap x.

Also the Credo in English of the xii. articles of our faith. cap. xi.

Also the x. Commandements in English, and the fiue Commandements of the Church Catholike. cap xii.

Also a figure of a man in a ship that sheweth the vnstablenesse of this transitory world. cap. xiii.

Also to teach a man to know the field of vertues. cap. xiiii.

Also a shepherds ballad, that sheweth his frailty. cap. xv.

Also a ballad of a woman shephery, that profiteth greatly. cap. xvi.

Also a ballad of death that biddeth a man beware time. cap. xvii.

Also the ten commandements of the deuill, and the reward that they shall haue that kéepe them. cap. xviii.

Another ballad that S. Iohn sheweth in the Apocalipse, of the blacke Horse that death rideth vpon. cap. xix.

A ballad how Princes and states should gouerne them. cap.xr.
The trees and branches of vertues and vices, with the seuen vertues against the seuen deadly sins. cap.xri.
Also a figure that sheweth how the twelue signes reigne in mans body, and which be good and which be bad. cap.xrii.
A picture of the phisnomy of mans body, and sheweth in what parts the seuen Planets hath domination in man. cap.xriii.
And after the number of the bones in mans body followeth a picture that sheweth of all the venes in the body, and how to bée let bloud in them. cap.xriiii.
To know whether a man bee likely to bee sicke or no, and to heale them that be sicke. cap.xrv.
And also here sheweth of the repletion of euill humors, and also for to cleanse them. cap.xrvi.
Also how men should gouerne them in iiii. quarters of the yeare. cap.xrvii.
Also how men should doe when physicke doth faile them for health of body and soule made in a ballad royall. cap.xrviii.
Also to shew men what is good for the braine, the eyes, the throat, the breast, the heart and stomacke. properly declared. cap.xrix.
Also the contrary to shew what is euill for the braine, the eyes, the throat, the breast, the heart and stomacke, following by and by. cap.xrx.
Also of the foure elements, and the similitude of the earth, and how euery Planet is one aboue another, and which be masculine & feminine. cap.xrxi.
A craftie figure of the World, with the xii. signes going about, and also of the mouings of the heauens with the Planets. cap.xrxii.
Also of the equinoctiall and the Zodiake which is in the ix. heauen, which containeth the firmament & all vnder it with a picture of a spire. cap. xrxiii.
Of Solstitium of Summer, Solstitium of Winter, with a figure of the Zodiake. cap.xrxiiii.
Of the rising and descending of the signes in the horizon. cap.xrxv.
And also of the diuision of the earth, and the regions, with a picture of the mobile. cap.xrxvi.
Of the variation that is in many habitations and regions of the earth. cap.xrxvii.
Also of the twelue stars fixed, that sheweth what shall happen vnto them that are borne vnder them. cap.xrxviii.
Also a figure of the xii. houres, as much in earth as in heauen. cap.xrxix.
Also pictures of the xii. planets, to know in what houre they doe reigne the day and night, and telleth which be bad & which be good. and sheweth how the children shall be disposed that shall be borne vnder them. cap.xl.
Also pictures of the foure complexions, to shew and know the condition of each complexion, and to know by a mans colour what he is of any of all foure, and how he is disposed of nature. cap xl.

Also here followeth the iudgements of the mans face and bodie, as Aristotle wrote to King Alexander the condition of man, and the properties in the vilages of man, but by the grace of God, good conditions, grace, prayers, fastings, and blessings, these fiue withstand vnkindly condition. cap.xlii.

Also a picture of the Pomyaw, that sheweth a man to know euerie houre of the night what is a clocke, before midnight and after. cap.xliii.

Also then follow pictures of the impressions of the aire, of the flying Dragon, and the leaping kids the way to Saint Iames, and the seuen starres of the burning pillar and of the fierie speare, and of the flaming bushes or trees that other-while kaileth, and the flying starre, and the blazing stars, and of fiue tailed stars, and of the bearded starre, with the epitaph of a thunderstone. cap.xliiii.

Also how the Moone changeth twelue times in the yeare, so likewise mans conditions change twelue times in the yeare. cap.xlv.

Of the commodities of the xii. months in the yeare, with the twelue ages of man. cap.xlvi.

Of an assault against a snaile. cap.xlvii.

Also followeth the meditation of the passion of our Lord Jesus Christ, that Shepherds and simple people ought to haue in hearing of their diuine seruice. cap.xlviii.

The saying of the dead man. cap.xlix.

Also certaine orisons and prayers, and first a diuision theologicall on a question, to know if prayers, orisons, and suffrages done to the soules in Purgatorie, be meritorious and auailable for their health and deliuerance. cap.l.

How euery man and woman ought to cease of their sins at the sounding of a dreadfull horne. cap.li.

To know the fortunes and destinies of a man borne vnder the xii. signes after Prolomeus Prince of Astronomy. cap.lii.

Also followeth the xii. months with the pictures of the twelue signes, that sheweth the fortunes of men and women that are borne vnder them, so that they know in what month and day they were borne. cap.liii.

Also here telleth of the ten Christian Nations, that is to say, to shew the certaine points that much heathen people doe beléeue of their faith, but not in all, and therefore we begin first with our faith. cap.liiii.

Also followeth a few Prouerbs. cap.lv.

The authors ballad. cap.lvi.

Also good drinke for the pestilence, which is not chaptered. cap.lvii.

Thus endeth the Table of this present Booke

Additions.

The

¶ The art, ſcience, and practice of the great Kalender of ſhepherds, by example right fertile and profitable vnto all manner of people, and eaſie to bee vnderſtood by mans wit, with diuers additions newly adioyned thereto, as hereafter followeth.

¶ A great queſtion asked betweene the ſhepherds touching the ſtars, and an anſwer made to the ſame queſtion.

Tye ſhepherds in a morning before the day being in the fields, beheld the firmament that was fired full of ſtars, one amongſt the other ſaid to his fellow, I demand of thee how many ſtarres be on the twelue parts

of the Zodiake, that is vnder one ſigne onely. The other ſhepherd anſwered and ſaid, let be found a peece of land in a plaine Country, as vpon the plaine of Salisbury, and that the ſaid peece of land be xl. miles long, and xxiiii. miles broad. After that, take great long nailes with great broad heads, as the nailes be that are made for cart Wheeles, as many as ſhall ſuffice for the ſaid peece of land, and let the ſaid nailes be ſtricken vnto the heads in the ſaid peece of land, foure fingers diſtant one from another, till that the peece of land be couered ouer from one ſide to the other: I ſay that there be as many ſtarres contained vnder one ſigne onely, as there ſhould be nailes ſtrucke in the foreſaid peece of land, and there is as many vnder each of the other, and to the equipolent by the other places of the firmament. The firſt Shepherd demanded, how Wilt thou proue it? the ſecond anſwered and ſaid, that no man is bound nor tied to proue things vnpoſſible, and that it ought to ſuffice for Shepherds touching this matter to beleeue ſimply without ouermuch enquirie, of that their predeceſſors ſhepherds haue ſaid before.

Thus endeth the Aſtrologie of ſhepherds, with the knowledge that they haue of the ſtarres, planets, and mouings of the ſkies.

Hereafter followeth the ſaying of the ſhepherd to the Plowman.

How Plowmen ſhould doe.

PIers goe thou to plow and take with thée thy wife,
Delue and draw, ſow barly, wheat, and rie,
Of one make ten, this is perfect life,
As ſaith Ariſtotle in his Philoſophie,
Thou néed not ſtudy to know Aſtrologie,
For if the weather be not to thy pleaſance.
Thanke euer God, of his diuine ordinance.

Thus endeth the Plowman.

The Author.

IN the end of this booke
Who ſo lift for to looke,
Therein he ſhall ſée
A ballad that ſaith this,
He that many bookes reads,
Cunning ſhall he be,
Wiſdome is ſone caught,
In many leaues it is ſought,
And ſome doth it find.
But ſloth that no booke bought,
For reaſon takes no thought,
His thrift comes behind,
And many one doth ſay,
That Clerkes ne tell may,
What ſhall befall.
They that this doe report,
Be of the péeuiſh ſort,
That little good can at all,
They know that drunke doth ſlake the thirſt,
And when their eyes is full of duſt,
Yet may they ſit and ſhale peaſon,
For and Clerkes ſhew them bokes of cunning,
They bid them lay them vp a ſunning,
Unto other ſeaſon.

And if we speake of Astronomy,
They will say it is a great lie,
For they can no other reason:
But all that knoweth good and better,
As gentlemen that loueth sweet and sweeter,
Will some with them is not season.

The Prologue of the Author that put this Booke in writing.

AHere before time there was a Shepherd keeping sheepe in the fields, which was no Clerke, ne had no understanding of the literall sense, nor of no manner of Scripture nor Writing, but of his naturall wit and understanding, said: Howbeit that liuing and dying be all at the pleasure of Almighty GOD, yet man may liue by the course of nature fyrti. yeares or more. This was his reason. And he saith, as much time as a man hath to grow in beautie, length, breath,

and

and strength, so much time hath he to wax old and feeble to his end: But the terme to grow in beauty, heighth, and strength is xxvi. yeare, and the terme to wax old, feeble, and weake, and turne to the earthward, which is in all together lxxii. yeare, that he ought to liue by course of nature. And they that die before this time, often it is by violence and outrage done to their complexion and nature. But they that liue about this terme, is by good regiment and enlightments, after the which a man hath gouerned himselfe. To this purpose of liuing and dying the said shepherd saith, the thing that we desire most in this world, is to liue long, and the thing that wee most feare, is to die soone: thus hee trauailed his vnderstanding, and made great diligence to know and to doe things possible and requisite for to liue long whole, and ioyfully, which this present compost and kalender of Shepherds sheweth and teacheth. Wherefore we will shew you of the bodies celestiall, and of their nature and mouings: and this present booke is named the compost, for it comprehendeth fully all the compost, and more, for the dates, houres, and moments, and the new Moones, and the eclipse of the Sunne and the Moone, and the signes that the Moone is in euery day, and this booke was made for them that be no Clarkes, to bring them to great vnderstanding.

He said also that the desire to liue long was in his soule, the which alway lasteth, wherefore he would that his desire were accomplished after death as afore. He said, sith the soule dieth not, and in her is the desire to liue long, it should be an infallible paine, not to liue after death as afore, for he that liueth not after his corporall death shall not haue that that he hath desired, that is to wit, to liue long, it should abide in eternall pain, if his desire were not accomplished. So concluded the said shepherd necessary things for him and other to know, and doe that which appertained to liue after death, as afore. And truth it is, that he which liueth but the life of this world only, though he liued an hundred yeare, he liued not properly long: but he should liue long, that the end of this present life should begin the life eternall, that is to say, the life euerlasting in heauen. So a man ought to performe his life in this world corporally, that he may liue spiritually without end. For as hee said, one shall liue euerlasting without dying, and when he hath the perdurable life, he shall bee perfect. And also by this point, and none otherwise, shall be accomplished the desire of long liuing in this world. The foresaid shepherd also knowledged, that the life of this world was soone past and gone, wherefore this shepherd thought that lxxii. yeares in this vale of wretched misery is but a little and a small terme of life to the euerlasting, the which neuer shall haue ending. And therefore he saith, he that offereth himselfe here to liue vertuously in this world, after this life he shall receiue the sweet life that is sure and lasteth euer without end. For though a man liued here an C. yeare and more, it is but a little terme to the life to come. Therefore saith this shepherd, I will liue soberly

with

with theſe ſmall temporall goods that Jeſu hath lent me, and euer to exile the deſire of worldly riches and worldly worſhip, for they that labour for it, and haue loue to their goods, and vaine worſhips, oft it parteth man from the heauenly treaſure. It ſhutteth mans heart, that God may not enter, and buildeth man a place of no reſt in the low land of darkneſſe.

Hereafter followeth another Prologue of the maſter Shepherd, that ſheweth & proueth the Authors Prologue true, that is before rehearſed, and ſo the ſhepherds diſpute one with another, but this that followeth the maſter ſhepherd ſaith to the other, of the diuiſion of this Kalender. Chap. 2.

Here beginneth the Maſter Shepherd.

IT is to bee vnderſtood, that there be in the yeare foure quarters, that are called Ver, Aeſtas, Autumnus, and Hyems. Theſe be the foure ſeaſons of the yeare, as Prime-time is the ſpring of the yeare, as February, March, and Aprill, theſe three months.

The

Then commeth Summer, as May, June, and July: and those thrée months euery hearb, graine, and trée is in his kind and in his most strength and fairnesse euen at the highest.

Then commeth Autumne, as August, September, and October, that all these fruits wareth ripe, and be gathered and housed.

Then commeth November, December, and January, and these thrée months be in this winter, the time of a little profit. Thée shepherds say, that the age of man is lxxii. yeares, and that we liken but to one hole yeare, for euermore we take six yeares to euery month, as January, or February, and so forth, for as the yeare changeth by the twelue months, into twelue sundry manners, so doth a man change himselfe twelue times in his life by twelue ages, and euery age lasteth six yeare, if so be that he liue to lxxii. for thrée times six maketh eightéene, and six times six maketh xxxvi. And then is man at the best, and also at the highest, and twelue times six maketh lxxii. and that is the age of a man.

Thus must ye reckon for euery month six yeare, or else, it may be understood by the foure quarters and seasons of the yeare. So man is diuided into foure parts, as to youth, strength, wisdome, and age: He to be xviii. yeare young, xviii. yeare strong, xviii. yeare wisdome, and the fourth xviii. yeare to goe to the full of the age of lxxii.

And now shew you how man changeth xii. times, as the xii. months doe.

Take the first six yeare of January, the which is no vertue nor strength, in that season nothing on the earth groweth. So man after he is borne, till he be six yeare of age, is without wit, strength, or cunning, and may doe nothing that profiteth.

Then commeth February, and then the dayes begin to wax in length, and the Sunne more hotter, then the fields begin to wax gréene: So the other six yeares till he come to twelue, the child beginneth to grow and serue and learne such as is taught him.

Then commeth March, in the which the labourer soweth the earth & planteth trées, & edifieth houses, the child in these six yeares wareth big to learne doctrine & science, and to be faire and honest, for then he is xviii. years of age.

then commeth Aprill, that the earth and the trées is couered in gréene and flowers, and in euery part goods increaseth abundantly, then commeth the child to gather the swéet flowers of hardinesse, but then beware that the cold winds & stormes of vices beat not downe the flowers of good manners, that he should bring man to honour, for then he is xxiiii. years old.

Then commeth May, that is both faire and pleasant, for then birds sing in woods and Forrests night and day, the Sunne shineth hot, and as then is man most ioyfull and pleasant, and of liuelier strength, and séeketh playes, sports, and lusty pastime, for then he is full xxx. yeares.

Then commeth June: and then is the sunne highest in his meridionall, he may ascend no higher in his station, his glimmering golden beames ripens the corne, and when man is xxxvi. yeare, he may ascend no more, for then hath nature given him beauty and strength at the full, and ripeneth the seeds of perfect understanding.

Then commeth July: that our fruits bene set a sunning, and our corne a hardning, but then the Sunne beginneth a little for to descend downeward, so man then goeth from youth toward age, and begynneth to acquaint him with sadnesse, for then he is xlii. yeare.

After that then commeth August: then we gather in our corne, and also the fruits of the earth, and then doth man his diligence to gather for to finde himselfe withall, in the time that he may neither get nor win, and then after that vi. yeares, is he xlvii. yeare old.

Then commeth September: that wines be made, and the fruits of trées be gathered. And then therewithall hee doth freshly begin to garnish his house and make prouision of néedfull things for to liue in Winter, which draweth very neare, & then is man in his most ioyfull and couragious estate, prosperous in Wisdome, purposing to gather, and kéepe as much as should be sufficient for him in his old age, when he may gather no more, and these six yeares maketh him liii. yeares.

And then commeth October: that all is into the foresaid house gathered but corne and also other manner fruits. And also the labourers soweth new séeds in the earth, for the yeare to come. And when he that soweth nought shall nought gather. And then in their other six yeares, a man shall take himselfe vnto God for to doe penance and good works, and then the benefits the yeare after his death, he may gather and haue spirituall profit, and then is man full in the terme lx. yeare.

Then commeth Nouember: that the daies be very short, and the sun in manner giueth little heat, and the trées loseth their leaues. The fields that were gréene looke horie and gray. When all manner of herbs bee hid in the ground, and then appeareth no flowers. And then Winter is come that a man hath vnderstanding of age, and hath lost his kindly heat and strength: His téeth begin to rot, and also to chatter, and then hath hee no more hope of long life, but desireth to come to the life euerlasting, and these six for this month maketh him lx. and six yeares.

Then commeth December: full of cold with frost and snow, with great Winds and stormy Weather, that a man may not labour nor nought doe: the sun is then at the lowest that it may descend, then the trées & the earth is hid in snow, then is it good to hold them nie the fire, and to spend the goods that they gathered in summer. For then beginneth mans haire to wax white and gray, & his body crooked and féeble, & then he loseth the perfect vnderstanding and that six yeares maketh him full lxxii yeare, and if he liue any more, it is by his good guiding and dieting in his youth. Howbeit, it is possible

that

that a man may liue till he be an hundred yeares of age, but there are but few that come thereto.

Wherefore I Shepherd said moreouer, that of liuing or dying the heauenly bodies may stirre a man both to good and euill Without doubt of a surety: but yet may man withstand it by his owne frée Will to doe What he Will himselfe good or bad euermore. Aboue the Which inclination is the might and will of God, that longeth the life of man by his goodnesse, or to take it short by his iustice.

Wherefore We Will shew you of the bodies celestiall, and of the nature and mouings: and this présent booke is named the Compost, for it comprehendeth fully all the compost and more, for the daies, houres, and moments, and the new Moones, and the eclipse of the Sunne and Moone, and of the signe that the Moone is in euery day, and this booke Was made for them that are no Clarkes, to bring them to great vnderstanding.

And this Kalender is diuided into fiue parts.

The first, of our signes of the compost and the Kalender.

The second is, the trée of vices With the alanes of hell.

The third, the Way of health of man. the trée of vertues.

The fourth is, physicke and gouernance of health.

The fifth is, Astrologie and physnomy, for to vnderstand many deceiuings, and Which they be by likelihood, the Which by nature are enclined and can doe them, as you shall read ere you come to the end.

For to haue the Shepherds vnderstanding of their Kalender, ye should vnderstand that the yeare is the measure of the time that the sunne passeth the twelue signes, returning to his first point, and is diuided into the twelue Moneths.

As January, February, March, and so forth to December.

So the Sunne in these twelue moneths passeth by twelue signes one time.

The daies of the entring into the signes in the Kalender, and the dayes also When he parteth the yeare, as the twelue months into lii. Wékes, thrée hundred sixty and fiue dayes, and When bysext is, it is thrée score and vi. one day, and xviii. houres, euery houre lx. minutes. After these diuisions ye must vnderstand for euery yeare thrée things.

The first speaketh of the golden number.

The second of the letter dominicall.

And the third is the letter tabuler, in the Which lieth all the chiefe knowledge of this Kalender, for the Which letter and number to vnderstand all that they would, Whether it be past or to come, yée shall put thrée figures after the Kalender of the which the first shall shew the valure and declaration of the two other, and it is to be vnderstood that in foure yeares, there is one Bysext, the Which hath one day more than the other, and also hath two letters Dominicals signed in one of the foresaid figures, and changeth

the latter day of Saint Matthew, the which is vigill, and is put with the day vpon one letter by himselfe.

Also the letters Ferials of this Kalender, be to be vnderstood as they of the other Kalenders, before the which are the numbers and the other three after the letters Ferials. First for because the letters descendeth low, is the golden number aboue the day of the new Moone. And the which to be the houre and moments of the said month: Which when they are in seruice before noone of the day aboue there. And when they are blacke seruice for after noone of the same day in the places of the number, betokeneth that number where it is. The naturall day is to be vnderstood from midnight to midnight xxiiii. houres, and shall serue the said numbers for the letters Ferials, xix. yeare compleat from the yeare that this Kalender was made one thousand three hundred fourescore and seuenténe, vnto the yeare one thousand foure hundred and sirténe. In the which yeare shall begin all to serue this golden number, and the other numbers after the letters Ferials, all in the manner as they be before for the other xix. yeares.

And all the remnant of the compost, and of the Kalender is perpetuall for the golden number, so shall they be xxviii. yeares, of the which yeares, one thousand foure hundred and seuenténe is the first. The feasts of the Kalender are in their dares, of the which the solenuall are in red, and storied in the vnty, nigh the which vnty in the end of the bodies, aboue euery day is one letter of the A.b.c. for to vnderstand in what signes the Moone is in that day. And yet the said letters and the rubrish, for the which shall bée one figure before the Kalender, which shall shew how they should vnderstand it. This yeare of this present Kalender, which began to haue course the first day of Januarie. M.CCC.xcvii. In the which raigneth for the golden number sirténe. The letter dominicall A. The letter tabuler f. and b. In the first lines, and their figures nèrest the golden number xvi. the yeare of this Kalender.

To know the letter dominicall by the verse vnderneath.

Filius esto Dei cœlum bonus accipe gratis.

Or by these other verses here following.

Fructus alit Capos el gelica bellico danos.
Elgenitir bona dat Finis amara cadat.
Dat floris anni caler eius Gandia bustia busti.
Cambit edens griffo boabel dicens fiat agur.

For to set the moneth.

a,dam,de,ve,bat,er,go,ci,phes,a,dri,phes.

For the golden number, and the new Yeare.

Ter, nus, din, nod, octo, ser, quinque, tred, ambo, ve, cem, duc, Septem, quin, quar, tus, doc, io, ta, no, vem, vi, quar.

Newly and subtilly shepherds haue found a short practicke for to know the golden number, the letter dominicall, and the tabuler letters as ensueth, the which for subtilty is difficile to be vnderstood, if first it be not shewed by such as vnderstand it well, but as to this it behoueth not to tarry and trauell, for cause of the figures that enligneth and sheweth how to find and know the said practicke.

Finis canos augur eius bona fructus,
Dicens anni & bellica griffo dant amara.
El cambet gaudit dat alit frêt color,
Genitrix danos bo abel flores cadat gelica,
Edens busti.

Foure secrets of the compell of Shepherds.

Mobilis alta dies, C, currens aureus octo,
Sexdeno cum D, non erit it inferior,
B, veneris sancta, sed quinque tre dambo maria,
Nec erit in toto dicens similis simul octo.

The manner to know the festiuall daies on the hand, and on what daies they bêne.

Who so will know on his hand when the holy daies falleth, take hêd of the same letters. A. b. c. d. e. f. g. The dayes of the Wéeke bêen vii. one for Sunday, and for the other daies vi. Put them in the ioynts of the left hand on iiii. fingers, and with the right hand they ought to be marked for the more certainty. A. b. c. on the backe of the hand, and g. aboue d. e. f. within the hand. Then yée ought to know in what place euery month should be. A little after dam of g. b. E. g. c. bêene on the moneth of the little finger. F. a. on the leach finger. Febyuary and March on the leach finger together. Aprill on g. May on b. June on the middle finger aboue e. July vpon g. and August vpon c. September vpon f. October on a. of the fourth finger. Then Nouember aboue d. and December aboue f. of the little finger. And thus the twelue moneths be set on the fingers.

After bran, pen, cru, lucy, the Embre daies bêene set truly.

In each of theſe two lines here vnder, be as many ſyllables as there be feaſtfull dayes in the yeare, and euery day ought to be ſet on the ioynts of the left hand as is ſhewed here in this preſent booke.

Ianuary.

Cir,o,ia,nus,pi,lu,ke,ka,nus,et,keu,ke,man,mar,an.
Pil,ca, fab, ag, vin, cen, ti, pau, lum, iul, ag, que, ba tilde.

February.

Bye,pur,blas,et,a,ue,ke,bzu,o,ſco,la,ſti,cs,ua,lent.
Jul,con,um,ge,tur,cum,pe,tro,math,ſo,ci,e,tur.

March.

Mo ſed,mar ci,us,bal,to,duth,kes con ger,go,ri,um,bo.
Dat,ed,ward, cuth, be,ne,ca,pe,ma,ri,am,ge,ni,tti,cem.

Aprill.

Gil,gip,ric et,am,bzo,ſi,i,dat,a,pzil,le,on, eu,ke,tie,bur,ci.
Poſt,al,phe,ke,ſta,ge,oz,mar,ci,que,vi,ta,lis.

May.

Phi,li,cruc,may,i,on,la,tin,nic,goz,de,ne, re, i,que.
Poſt,e,a,dou,ſe,qui,tur,poſt,fal phe,ſell,ta,ger, ad,en,pe,que.

Iune.

Nic,mar,in,bo,ni,ka,med co,lum,bar,ba,li,ba,vi,ti.
Bo,mar,marg,ed,ward,ſi,mil,la,ba,ei,io,le,on,pe,pau.

Iuly.

Ser ui iul,mar,ti,ni, tho mo,que,fra,be,dic,ti ſuch bu,ken.
Ar, nulk,marg, pzar,marg, ap, criſ ia, an,doz,ſam,ſun,ob,gre.

Auguſt.

Pe,ſteph,aug,guſt,tranſ,bo,ri,xo lau,ti,bur,ri,ip,on.
Sump,ta,ſit,a mag,ni,bar,tho,lo,ruſt,ag,io,con,fæl,on,cut.

September.

E,gis,ſep, cup bert, bi,bet, nat, goat, gon, pzo,thi, que, curt.
Lam,bar,ti,quo,math,ma,mar,te,cle, ker,cip,da,con,mich,ier.

October.

Rem,le,o,fran ci,ſi,mar,tunc dig,er,a,ni,a,ed.
Poſt,lu, cas, iu,in,de,ro ma,criſ,pi,ni,ſi,no,nis,quin.

Nouember.

Om nis, tunc, ſanc,ti, le, o mar,ti,bzi,ci,a,ni,a,ed.
Pye,te,cle,gri,ka,li,ni,a,que, ſat, an.

December.

E,le,gi,bar,ba,ni,co,con,cep,et,lu,ce,i,al,mã.
O,ſa,pi,en,que,tho,mas,pzo,pe,nat,ſteph,io,tho,me,ſil.

How

How euery moneth praiſeth it ſelfe of ſome good property.

January.

I Make me to be called Ianuere,
In my time is great ſtormes of coldneſſe.
For vnto me no month of the yeare
May compare, if I aduance me doubtleſſe.
For in my time, Was (as Clarkes doe expreſſe)
Circumciſed the Lord omnipotent,
And worſhipped by Kings of the Orient.

February.

I am Febuary the moſt hardy,
In my ſeaſon, the pure Mother Virginall
Offered her ſonne in the Temple truly,
Making to God a preſent ſpeciall,
Of Ieſus Chriſt the King of kings all,
Betweene the armes of the Biſhop Simon,
To whom pray We to haue his remiſſion.

March.

March am I called in noblenelle flouriſhing,
Which among months am of great noblenelle,
For in my time all the fruits doe bud and ſpring,
To the ſeruice of man in great largeneſſe,
And Lent is in me, the time of holineſſe,
That euery man ought to haue repentance,
Of his ſinnes done by long continuance.

Aprill.

Among all months I am iuſtly Aprill,
Freſh and Wholſome vnto each creature,
And in my time the ſweet dropes diſtill,
Called Chriſtall as Poets put in Scripture,
Cauſing all ſtones the longer to endure,
In my time Was the reſurrection
Of God and man by diuine election.

May.

Of all the months in the yeare, I am king,
Flouriſhing in beauty excellently,
For in my time in vertue is all thing,
Fields and Meads ſpred moſt beauteouſly,
And birds ſing With bright ſweet harmony,
Reioycing louers, With hot loue all indued,
With fragrant flowers all about renewed.

Iune.

Who of my ſeaſon taketh right good héed,
Ought not at all my name to adnull,
For in my time for all the commons wéed,
From théep is ſhorne all the fleſh and Woull,
And had in merchandize by great ſhips full
Ouer the ſea Wherefore We ought to pray
Unto our Lord, and thanke him night and day.

Iuly.

If that my time Were praiſed all aright,
Among all months I am one of the chéefe,
For I enripe through my great force and might
Fruits of the earth to man and beaſts reléefe,
Feeding horſes, kine, muttons, and ſtrong béefe,
With other properties that I could tell,
But I muſt paſſe, I may no longer dwell.

Auguſt.

I am named the hot month of Auguſt,
For redolent heat of Phœbus brightneſſe,
In my time each man ought to haue luſt
To labour in harueſt With great buſineſſe,
To reape and théefe, eſchuing idleneſſe,
And riſe early With great diligence,
Thanking our Lord of his great prouidence

September.

Who can my name perfectly remember
With the commodities of my ſeaſon,
Ought of right to call me September,
Plenteous of goods by all manner reaſon,
As Wheat, rie, oats, beanes, fitches and peaſon,
Of which fruit euery man ought to haue in ſtore,
To liue directly and thanke the Lord therefore.

October.

Among the other October I hight,
Friend vnto Vintners naturally,
And in my time Bacchus is ready dight,
All manner Wine to preſſe and clarifie,
Of Which is ſacred, as We ſée daily,
the bleſſed body of Chriſt in ſigne of fleſh & bloud
Which is our hope, refection and food.

November.

November.

I November will not abide behind,
To shew my kindly worthinesse and vre,
For in my time the blasts of Wind
Abateth leaues, and sheddeth their verdure,
wherefore euery prudent creature
Ought for to liue right as they should die,
For all things taketh end naturally.

December.

December euery man doth me call,
In whose time the Mother inuiolate,
Deliuered was in an old Ore stall,
Of Jesu Christ Gods owne Son incarnate,
wherefore I think me the most fortunate
Of all other, to whom pray We then,
That We may come vnto his blisse, Amen.

The beginnings and ends of the foure seasons of the yeare.

The first Prime time that thus doth begin
From mid Febuary vnto mid May,
And from mid May, Summer is entred in
To mid August, and then is harueſt day.
And from that time Winter entreth alway,
On Saint Clements day, who so taketh hēd,
And mid Febuary it faileth indēd.

Thus endeth the praise of the xii. moneths, with the beginnings and ends of the foure quarters. And after followeth the figure for to know in what signe the Moone is euery day.

This figure is for to know in What signe the Moone is euery day, and the declaration is of the letters of the signe of the Kalender hereafter following.

	i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
Aries	y	n	c	v	l	9	ſ	h	ʒ	p	e	u	m	a	s	i	ꝛ	q	f
Aries	ʒ	o	d	n	m	a	s	i	ꝛ	q	f	x	n	b	t	k	9	r	g
Aries	ꝛ	p	e	x	n	b	t	k	9	r	g	y	o	c	v	l	a	ſ	h
Taurus	9	q	f	y	o	c	v	l	a	ſ	h	ʒ	p	d	u	m	b	s	i
Taurus	a	r	g	ʒ	p	d	u	m	b	s	i	ꝛ	q	e	x	n	c	t	k
Gemini	b	ſ	h	ꝛ	q	e	x	n	c	t	k	9	r	f	y	o	d	v	l
Gemini	c	s	i	9	r	f	y	o	d	v	l	a	ſ	g	ʒ	p	e	u	m
Cancer	d	t	k	a	ſ	g	ʒ	p	e	u	m	b	s	h	ꝛ	q	f	x	n
Cancer	e	v	l	b	s	h	ꝛ	q	f	x	n	c	t	i	9	r	g	y	o
Leo	f	u	m	c	t	i	9	r	g	y	o	d	v	k	a	ſ	h	ʒ	p
Leo	g	x	n	d	v	k	a	ſ	h	ʒ	p	e	u	l	b	s	i	ꝛ	q
Leo	h	y	o	e	u	l	b	s	i	ꝛ	q	f	x	m	c	t	k	9	r
Virgo	i	ʒ	p	f	x	m	c	t	k	9	r	g	y	n	d	v	l	a	ſ
Virgo	k	ꝛ	q	g	y	n	d	v	l	a	ſ	h	ʒ	o	e	u	m	b	s
Libra	l	9	r	h	ʒ	o	e	u	m	b	s	i	ꝛ	p	f	x	n	c	t
Libra	m	a	ſ	i	ꝛ	p	f	x	n	c	t	k	9	q	g	y	o	d	v
Scorpio	n	b	s	k	9	q	g	y	o	d	v	l	a	r	h	ʒ	p	e	u
Scorpio	o	c	t	l	a	r	h	ʒ	p	e	u	m	b	ſ	i	ꝛ	q	f	x
Sagittarius	p	d	v	m	b	ſ	i	ꝛ	q	f	x	n	c	s	k	9	r	g	y
Sagittarius	q	e	u	n	c	s	k	9	r	g	y	o	d	t	l	a	ſ	h	ʒ
Sagittarius	r	f	x	o	d	t	l	a	ſ	h	ʒ	p	e	v	m	b	s	i	ꝛ
Capricornus	ſ	g	y	p	e	v	m	b	s	i	ꝛ	q	f	x	n	c	t	k	9
Capricornus	s	h	ʒ	q	f	u	n	c	t	k	9	r	g	y	o	d	v	l	a
Aquarius	t	i	ꝛ	r	g	x	o	d	v	l	a	ſ	h	ʒ	p	e	u	m	b
Aquarius	v	k	9	ſ	h	y	p	e	u	m	b	s	i	ꝛ	q	f	x	n	c
Pisces	u	l	a	s	i	ʒ	q	f	x	n	c	t	k	9	r	g	y	o	d
Pisces	x	m	b	t	k	ꝛ	r	g	y	o	d	v	l	a	ſ	h	ʒ	p	e
Pisces	y	n	c	v	l	9	ſ	h	ʒ	p	e	u	m	b	s	i	ꝛ	q	f

By this figure here aboue, a man may know in what signe the Moone is euery day, and the declaration is of the A.b.c. letters that are in the Kalender at the ends of the lines, and be named the letters of the signes, Wherefore marke well first the letter of the Kalender, on the day that yée would haue, then looke out the said letter in the figure here aboue, in the line descending vnder the Golden number that runneth.

Then

Then looke at the head of the lines, whereas it is written the names of the signes, and it that beholdeth directly ouerthwart the figure to the said letters is it that the Moone is in that day. And like as one golden number for a yeare, so the said line vnder the golden number serueth alone for the same yeare, as in the yeare of his Kalender, We haue xvi. for the golden number, the line vnder xvi. serueth all the said yeare, and When We haue xvii. the line vnder xvii. shall serue to the yeare that xvii. is for the golden number, and so forth of the other.

T cœlum signis præsurgens est duodenis,
Sic hominis corpus assimulatur eis,
Nam caput & facies Aries sibi gaudet habere,
Gutturus & colli ius tibi Taure detur.
Brachia cum manibus Geminis sunt apta decenter,
Naturam Cancri pectoris aula gerit:
At Leo vult stomachum renis sibi vendicat idem,
Sed intestinis Virgo præesse petit,
Ambas Libra nates, ambes sibi vendicat hancas,
Scorpio vult anum, vultque pudenda sibi:
Inde Sagittarius is coxis vult dominari,
Amborum genum vim Capricornus haber,
Regnat in Aquario crurium vis apte decenter,
Piscibus & demum congrua planta pedum.

Saturnus niger. Iupiter viridis. Mars rubeus est. Sol croceus. Venus albus. Mercurius & Luna varii sunt: dum quisquis regnat nascitur puer sic coloratus.

The declaration of the Latine here aboue.

That is to say, that the twelue signes hath dominion ouer the body of man, diuided by the parts, as the signes diuideth the firmament, and euery signe beholdeth and gouerneth the parts of the body, so as it is said aboue, and afterward shall be shewed by figures, and is declared more plainly and faithfully. Such like of Planets is said of their colours, but of their natures and properties of the parts of the bodies, the which gouerneth and beholdeth, more at full shall you heare at length.

Also of the twelue months natures, March, Aprill, and May, are very hot and moist, that signifieth blood and ayre. June, July, and August, is Summer, and signifieth hot and dry, choller, manhood, feare. September, October and Nouember is harueſt, and betokeneth cold and dry, and age, melancholy, and earth. December, January, and Febuary is Winter, and betokeneth cold and moist, childhood, flegme and water.

Called

CAlled I am Ianiuere the cold,
In Chriſtmaſſe ſeaſon good fire I loue,
Young Ieſus that ſometime Iudas ſold,
In me was circumciſed for mans behoue,
Three Kings ſought the Son of God aboue,
They kneeled downe, and did him homage with loue,
To God their Lord that is mans owne brother.

Hereafter followeth a Kalender with the Figures of euery Saint that is hallowed in the yeare, in the which is the figures, the houres, the moneths, and the new Moones. Chap. iii.

The Shepherds Kalender.

Ianuary hath 31. dayes, the Moone 30.

In Iano claris, calidisq; cibis potiaris,
Atq; decens potus, post fercula sit tibi notus,
Ledit enim medo tunc potatus, vt bene credo,
Balnea tutius intres, & veniam scindere cures,

							Circumcisio Domini.
viii	iiii	ix	A	viii	iii	xvii	Circumcisio Domini.
xvi	v	vii	b				Octa S. Stephen.
			c	xvi	iiii		Octa S. Johannis.
v	a	ii	d	v	vii	lv	Octaua sanctorum Inno.
			e				Octa sa. Thome martyr.
xi	iiii	xii	f	xiii	vi		*Epiphania Domini.*
			g	ii	ix	xlv	Feltis and Janua.
o	i	xxxvii	A				sa. Luciani.
x	ix	iiii	b	x	viii	xli	sa. Judi.
xviii	vi	xiii	c	xviii	iiii	xvi	Pauli prim. heremice.
			d				Liuy Bishop. *Sol in Aqua.*
vii	viii	vi	e	vii	o	xxxv	Archadii martyr.
			f		*February.*		sa. Hillary.
xv	v	xxxiiii	g	xv	i	viii	Felici presbyter.
			A	iii	viii	ii	S. Maur. abbot.
iiii	x	xxix	b				sa. Marcelli Bishop.
xii	x	xli	c	xii	o	xvi	Sulp. Bishop.
x	xi	lii	d				sa. Pisce virgin.
ix	v	xi	e	i	x	xvii	Wolstan Bishop.
			f	ix	v		Fabian and Sebastian.
xvii	o	xxxiii	g	xvii	ii	xlvii	sa. Ignetis.
			A		iiii	xii	Vincent. martyr.
vi	vi	xxxv	b	i			sa. Emerancian.
			c				sa. Timothy.
	ii	xvii	d	xiii	i	xxxix	*Conuersion of Paul.*
			e	iii	vi	xlv	Policarp Bishop.
	ii	xxi	f				Julian Bishop.
	xi	xx	g	xi	vii	xxxv	Agneus secundo.
	vi	xxxv	A	xix	vi	xxvii	Valeri bish. and mar.
			b				Batild virg.
							Saturnini & Victoris.

February hath 28. *dayes, the Moone* 29.
Naſcitur occulta febris Februario multa,
Potibus & eſcis, ſi caute viuere velis,
Tunc caue frigorem de pollice funde cruorem,
Fuge mellis fauum peſtoris qui morbos curabit.

viii	v	xii	d	viii	i	xvi	Brigidi & Ignatii.
xvi			e	xvi	viii	xxvi	*Purification of Mary.*
			f				S. Blaſi Biſhop.
		xxxvii	g	v	ii		S. Gilbert Biſhop.
			A	xiii	x		S. Agathe virgin.
xiii			b				Uedaſti & Amandi.
xi			c	ii	x	lv	ſa. Anguit virg.
x			d	x	vii	xliiii	Paul biſhop.
			e				ſa. Appolony virg.
xviii	ix	ii	f	xvi	iii	iii	*Sol in Piſces.*
			g	vii	i	liiii	Eufraſie virg.
vi	i	xvi	*A*				ſa. Eulaly.
			b	xv	vii	xxxv	ſa. Wolfrani.
xv	xi	xv	c				ſa. Valentine biſhop.
iiii			d	iiii	ii	xxvi	Fauſtin & Jonitt.
xii			e				Julian virgin.
i			f	xli	o	xxiiii	Policron biſhop & martyr.
			g	i	viii	xxix	Simon biſhop & martyr.
ix	iiii	xvi	*A*	ix	xv	xxx	Sabin and Julian mar.
			b	xvii	iiii	iix	Mildred virg.
xvii	vi	xvi	c				Sanctorum lxix.
			d	vi	viii	lviii	Cathedra Sancti Petri.
vi	i	x	e				Policarp. *Locus byſexti.*
			f	xiiii	vi	i	*Matthew Apoſtle.*
xiiii	iiii	xii	g				Inuention of S. Paul.
iii	i	xiii	*A*	iii	ix	xlviii	S. Neſtor mart.
			b	xi	viii	liii	S. Auguſtin.
			c				Oſwald biſhop and con.

It is to be noted that the golden numbers ſhew the dayes, houres, and minutes of the new Moones, the Italick numbers for the forenoone, and the blacke numbers for the afternoone, on the ſame dayes that the numbers demonſtrateth.

March hath 31. dayes, the Moone 30.
Martius humores gignit, varieſq; dolores,
Sume cibum pure, cocturas ſi placet vre,
Balnea ſunt ſana, ſed que ſuperflua vana,
Vena nec addenda: nec potio ſit tribuenda.

vii	viii	xxvi	d	xix	iii	iiii	ſa. Dauid biſhop.
			e	viii	o	l	ſa. Cedde biſhop.
		hy	f	xv	i	xlvi	Martini et Alteri.
xvi	vi	x	g				ſa Adrian mart.
v	f	viii	A	v	vii	xxxix	Face Euſebi, Perpetue.
			b				Victoris et Victorini.
xiii		xx	c	xiii	o	xli	Perpetue et Felici.
ii	ix	xix	d	ii	ix	xlvi	Depoſitio ſancti Felicis.
			e				Quadraginta mar.
x	viii	xlviii	f	x	v	xx	ſa. Agapite virg.
xviii	o	xli	g	xviii	ii	xlvi	*Sol in Aries.* Equinoc.
			A				S. George biſhop.
vii	vi	xlv	b	viii	v	i	Theodore mart.
			c	xv			
xv	ii	xii	d	iiii	i	34	ſa. Longin mart.
ii	i	xlii	e	xii	xviii	33	*Aprilis.* Bonface biſhop.
xi	ix	xxvi	f		x	33	Patricii biſhop.
			g	i			Edwardi regis.
i	v	iii	A	ix	v	xxx	Joſeph ſponci Mary.
ix	v	vii	b		o	lii	ſa. Cuthbert.
			c	xvii			Benedict abbot.
xvii	xi	xlv	d		viii	iiii	Affodili biſhop.
			e	vi	i		Theodore pꝛeſbyter.
vi	vi	iiii	f			lvii	Agapite mart.
			g	xiiii			*Annuntiatio Dominica.*
iiii	iiii	vi	A	iii	ix	xlvii	Calliopis martyris.
xii		xlviii	b			xlix	*Reſurrectio Domin.*
xi	v	xxxvi	c	xi	v		Dorothe virg.
xix	vii	xlix	d	xix		xxxv	Quintin martyr.
			e	viii		xlv	Sa. Quirine mart.
vii	a	xv	f		o	xl	Adelme biſhop.

Aprill hath 30. *dayes, the Moone* 29.
Hic probat in vere, vires Aprilis habere,
Cuncta naſcuntur, pori iuncaper iunter,
In quo ſcalpeſcit, corpus ſanguis quoque creſcit,
Ergo ſaluatur venter cruorq; minuatur.

			g				ſa. Gildardi.
xvi		ii	A	xvi	vi	xlvii	Mary Egyptiace.
			b				Richard biſhop.
v	o	xx	c	v	i	xliii	Ambroſe biſh.
xvii	x	ii	d	xiii	x	lv	ſa. Martin.
			e				Sirte biſhop.
ii	x	lviii	f	ii	vi	xlix	Gereonis & Victoris.
x	ii	iix	g	x	i	xlii	ſa. Ruffi.
			A				ſa. Auguſtini.
xviii	iiii	xliii	b	xvii	iii	xi	Decollatio Johannis bap.
			c	vi	vii	xix	Felicis & audaci.
vii	xi	xxxi	d		Sol in tau.		Cuthburg virg.
xvi	ii	ii	e				Michael in monte.
iiii	xi	34	f	xv	v	x	*May.*
			g	iiii	vii	xlvi	Tranſlatio Etheldred.
xii	vi	xxii	A	xi	vi	xlv	Octaua ſancti Laurent.
i	iiii	xxvi	b	i	i	xlvi	ſa. Magni mart.
			c	ix	i	xxx	Lodouici biſhop.
ix	vi	xx	d				ſa. Agapite.
			e	xvii	vi	39	ſa. Bernard.
xvii	iii	liii	f				Octaua aſſump. Mary.
			g	vi	vi	vii	Vigilia.
vi	viii	30	A				Lodouici Regis.
xiiii	xi	39	b	xiiii	ix	36	ſa. Seuerini.
iiii	xviii	xxii	c	iii	x	xi	*Mark Euangeliſt.*
			d				Cleti biſhop and confeſ.
xii	ii	o	e	xi	ii	xxx	ſa. Anaſtaſii biſhop.
xix	ix	o	f	xix	xi	ii	Sep. Vigilia.
			g				Aſſumptio beate Marie.
viii	iii	lvi	A	vii	ii	xxii	ſa. Rochi.

Maie hath 31. dayes, the Moone 30.
Mayo secure, laxiti ne tibi cure,
Scindatur vena, sed potio detur amena,
Cum calidis rebus, sint fercula cum speciebus,
Potibus abstructa sit salus cum benedicta.

viii	iii	lvi	b		viii		*Philip and Iacob.*
vi	xi	xiii	c	xvi	iii	xxxv	sa. Anastasi Bishop.
v		li	d			xvii	Inuentio sancti crucis.
			e				Festum corone spinee.
xiii	vi	xxi	f	xiii	vi	xx	sa. Godard.
ii			g	i		xviii	Johannis ante port. lat.
				Ax		xxx	John de Beuerla'o.
x	i	xvii	b				Apparitio Michaelis.
			c	xvii	iii	xli	Translatio Nicholai.
xviii	vii	xxi	d				Gordiani & Epimach.
vii		34	e		x	xxx	sa. Anthoni mar.
xv	vi	xix	f		xvi		Nerei, Archilei & Pancra.
			g	xv	xviii	xii	*Sol in Gemini.*
	vii	viii		Aiiii	i	ix	Bonifacemar.
	iii	xxiii	b	xli	ix	lvii	Isidore mar.
			c	i		lix	Brandin bish. and confess.
i	iiii	xi	d		viii		Translation of Bernard.
ix	viii	xxiiii	e	lx		i	Diaconi mar.
			f				S. Dunston.
			g	vii	ii	xli	S. Beroard.
xvii	vii	ii	A		xi		Helen regine.
vi	viii	xx	b	vi		ix	Julian virg.
			c		vi		Ossider mar.
xiiii	vi	xlvi	d	xiiii	ii	i	Transl. of Francisci.
iii	i	xlix	e	iii	x	xl	sa. Aethne.
xi	x	lviii	f	ix		xliii	Augustine anglorum apostle.
xx	xi	xx	g		x		Bede prebiter.
			A	xix		lix	S. German.
vii	vii	iiii	b		ii		Coronis martyr.
xvi	ix	lxb	c	viii	a	liiii	S. Felicis Bishop.
			d	vi		xli	sa. Petronille virg.

Iune hath 30. *dayes, the Moone* 29.
In Iunio Gentes, perturbat medio bibentes,
Atque nouelarum, fuste potus ſeſticiarum,
Ne noceat colera, valet refectio vira,
Lactuce frondes, ede ieiunus bibe fontes.

v	vii	v	e	v	iii	xii	Sancti Nicyomedis.
xlii	i	liiii	f	xvi	ii	xviii	Sancti Marcellini.
xi	xii	ii	g	ii	x	xv	ſ. Eraſini martyris.
			A				Sancti Petrocii.
x	i	xliiii	b	x	v	lv	ſ. Boniface Biſhop.
	xi		c				Melonis Archbiſhop.
xxiii		v	d	xviii	vi	lxv	Tranſlatio Wulſtan.
	iii		e				Sancti Wilhelmi.
vii	vi	xliii	f	vii	i	xxvi	Tranſ. of Edmund.
xv	i	ix	g	xv	xvii	ix	Tranſlatio ſanc. Iuonis.
iiii		xlix	A	iiii	xvvi	xlii	Barnabe Apoſtle.
	i		b	xii	ix	xiiii	S. Baſil.
xii	iiii	i	c			*Iuly*	*Sol in Cancer ſolſticium.*
i			d	i	vii	iii	S. Baſil Biſhop.
	x	lviii	e	ix	viii	xviii	Viri & Modeſti.
ix			f				Tranſ. of Richard.
	vi	v	g				S. Botolph.
xiiii			A	xvii	v	xxxi	Marci & Marcellani.
	v	xii	b	vi		xvii	Geruaci & Protaſi.
xi			c				Tranſ. of Edward.
xiiii	i	lii	d	xiiii	ix	xvii	Walburge virgin.
iii	ix	xviii	e		ix	xviii	ſ. Alban. Martyr.
xi	viii	xxvi	f	iii			Etheldred. Vigilia.
		xxv	g		viii	xiii	*Nat. of S. Iohn Baptiſt.*
xix	lii		A	xi		xxviii	Tranſ. of Eligi Biſhop.
		vii	b	xi	x		Iohn and Paul.
viii	ix		c	viii		xv	S. Creſſent martyr.
		xxi	d		x		ſa. Leon Biſhop.
xvi	vi	xv	e	xvi	i	ii	*Peter and Paul Apoſtles.*
							Commemoration of Paul.

Iuly hath 31. *dayes, the Moone* 30.

Qui vult ſolamen, Iulio hic probat medicamen,
Venam non ſcindat, ne veni rem potio ledat,
Somnum cupeſcat, & balnea cuncta paueſcat,
Prodeſt recens voda, alium cum ſaluia manda,

v	ij	lx	g	v	i	v		Octa Iohn Baptiſt.
xiii	x	xxix		A xiii	viii	lvii		Viſitatio beate Marie.
			b					Tranſlatio ſancti mar.
ii	x	lix	c	ii	iiii	liiii		ſa. Zoe virg.
			d	x	iiii	xxix		Octaua Peter & Paul.
x	iii	vi	e					Tranſlatio Thome mar.
			f					Depoſitio Grimbald.
xviii	o	xlviii	g	xvii	ix	xxxi		ſa. Cerill Biſhop.
vii	xv	vii		A vii	iii	lii		Septem fratrum mar.
xv	l	xlv	b					Tranſlatio Benedicti.
iiii	viii	xlvi	c	xv		xlvi		Nabozis & Felicis.
			d	iiii	ix	xxix		ſa. pziuati marty.
xii	i	li	e	xii	vi	xxix		*Sol in Leo Dies Canic.*
			f	i	v	l		Tranſlatio Swithin.
i	vii	v	g			xlii		Auguſt tranſ. Oſmund
				A ix	ix			ſa Kenelmi regis.
ix		xiii	b			xxx		ſa. Arnulph biſhop.
			c	xvii	viii			Ruſini & Iuſtini.
xliii		xliii	d			xix		Margaret Virgin.
vi		x	e	vi	x			Pzaredis virg.
xiiii		lvii	f	xiiii	ix	xi		Mary Magdalen.
			g			xxii		ſa. Appolinatis.
iiii	vii	o		A iii	iiii	xix		Chriſtin virg. Vigilia.
xi	viii	xl	b	xi	o	lvii		*S. Iacob Apoſtle.*
		iii	c			xlv		Anne mother of Mary.
xix	vii		d	xix	ix			ſeptem dozmientium.
viii	x	xliii	e					Sampſon Biſhop.
			f	viii	xliii	xxxiii		Felicis & ſociozum eius.
xvi	ii	xii	g	xvi	xi	lix		Abdon and ſenius.
v	ix	viii		A v	ix	lii		ſa. Germani.

August hath 31. dayes, the Moone 30.

Quisquis sub Augusto, viuat medicamine iusto,
Raro dormit & estum coitum quoque vitet:
Balnea non curet nec multum comestio duret,
Nemo laxori debet, vel sluborhemani.

xiii	ix	o	c	xiii	iiii	xxx	Petri ad vincula.
			d	ii	iii	xvii	Stephani bish.
ii	x	v	e	x	iiii	xxx	Inuentic sanc. Stephani.
x	vi	ii	f				Justini presbyteri.
			g				Oswaldi Festuar nuis.
xviii	xiii	xxx	A	xiii	o	xlv	Transfiguratio Domini.
vii	xxiiii	xvi	b				Festum nominis Jesu.
xv	viii	lviii	c	vii	v	xliii	sa. Ciriaci.
			d	xv	ix	lii	Vigilia.
iiii	v	v	e	iiii	xv	xxiii	sa. Laurentii.
xi			f	xii	iiii	xi	Tiburtii mar.
i	iiii	ii	g				Clare virg.
	x	xxxvi	A		vi	lix	Hypolite & sociorum eius.
ix			b		xii	xlviii	Sep. Vigilia.
	iii	lvi	c				Assumptio beate Marie.
xvii			d		*sol in virg.*		sa. Rochi.
vi	ii	xi	e	xviii	viii	iii	Octaua sancti Laurent.
	x	viii	f	vi	viii	lii	sa. Magni mart.
			g				Lodouici bythop.
xiii	vi	xvii	A	xiiii	iiii	xlv	sa. Agapite.
	vi	ii	b	iiii	o	xlix	sa. Bernard.
xi			c				Octaua assump. Mary.
xix	viii	xvii	d	xi	v	ii	Vigilia.
	viii	i	e				*Bartholomew Apost.*
viii			f	xix	v	xii	Lodouici Regis.
xvi	xi	xvi	g	viii	x	lx	sa. Seuerini.
	ix	lviii	A	xvi	ix	lx	sa. Ruffi.
v			b				sa. Augustini.
xiii	v	iii	c	v	v	lviii	Decolatio Johannis bap.
	x	xi	d		i	lx	Felicis & audaci.
			e				Cuthburg virg.

September hath 30. *dayes, the Moone.* 29.
Fructus maturi, Septembris sunt valituri.
Et pira cum vino panis cum lacte caprino,
Aqua de vrtica, tibi poto fertur amica,
Tunc veniam pandas, species cum semine mandas,

v	ii	xxviii	f	ii	ix	xiiii	S. Egida.
			g	x	vi		sa. Anthonii.
x	x	xx	A			r	Ordinati sa. Greg.
			b				Translatio sant Cuth.
xviii	i	xviii	c	xviii	iiii		sa. Bertini.
vii	r	xlvi	d	vii	vi	vii	sa. Eugenii.
xv	b	r	e			l	
iiii	iii	xlix	f	xv	vi		Natiuitas Mary.
			g	iii	i	xxvi	sa. Georgonii.
xii	viii	xi	A	xiii	b	o	Silui Bishop.
			b	i	r	xxxv	Nyoth & Jacinti.
i	iii	b	c			Elui	Martiniani Bishop.
			d	ii	b	xxxii	Maurelii Bishop.
ix	vii	li	e		October.		Exaltatio s. cru. *Sol in Li.*
xvii	xi	xvii	f	xvii	ix	vii	Octa beate Mary.
			g				Edithe virgin.
vi	vi	ro	A	vi	vi	xliii	Lambert Bishop and mart.
xiiii	vi	xviii	b	xiii	i	xliii	Victoris & Corone.
			c				Januarii mart.
iii	ix	xxxi	d	iii	xi	xxxi	sa. Eustachii virg.
xi		39	e				*Saint Mathei Apostoli.*
			f	xi	iii	xli	Mauricii & sociorum eius.
xi	xi	viii	g	xix	r	xx	Tecle virgin.
vi	r	lvi	A				Andochu martyr.
			b	xviii	iii	xix	Firmini Bishop and mart.
xvi	vi	xxxviii	c	xvi	vii	38	Cyprian & Justini.
v	ii	iiii	d	v	ii	xxxii	Cosme & Damiani.
			e				Eruperii Bishop.
xiii	ii	r	f	xiii	ii	ix	*S. Michael Archangel.*
			g	ii	b	r	Hieronymi presbyter.

October hath 30. *dayes, the Moone* 30.
October vua, prebet cum carne ferina,
Nec non aucino, caro valet & volucrina,
Quamuis sint sana, tum est replexio vana,
Quantum vis comede, sed non præcordia le de.

ii	viii	iiii	A			viii	S. Remigy.
			b				S. Leodigary.
x	xiii	xv	c				Candidi mart.
xviii	o	xix	d	xxiii			Francis confessor.
vii	xx	iii	e				Apolinari martyr.
xv	iiii	xxvi	f	vii	vi	vi	sa. Fidis.
			g	xv	iii	o	Marci & Marcellian.
iii	v	xxii	A	iiii			sa. Pelagy.
		vii	b	xii	ix	xlvii	Dyonisii & Rustic.
xii	ii		c				Gereonis & Victoris.
		xli	d	i	iiii	xxvi	sa. Ruffi.
i	vii	i	e				sa. Augustini.
ix	x		f	ix	v	lvi	Decollatio Johannis bap.
		xxviii	g		sol in scor.		Felicis & audaci.
xvii	viii	xliii	A	xviii	viii	xli	Cuthburg virg.
vi	iii		b	vi	lii	xxvi	*Noui* Michael in monte.
			c	xiiii	o	liii	Translatio Ethelbred.
xiiii	ix	xxi	d				*Luke Euangelist.*
		xlv	e	ii	i	xxvi	Octaua sancti Laurent.
iii	ii	li	f				sa. Magni mart.
xi	ix	xxvi	g	x	x	36	Lodouici bishop.
xix	o		A				sa. Agapite.
		lii	b	xix	iii	38	sa. Bernard.
viii	ix	lii	c	viii	xviii	14	Octaua assump. Mary.
xvi	iiii		d	xvi	v	x	Vigilia.
			e	v	o	xvi	Lodouici Regis.
v	iii	xvi	f				sa. Seuerini.
		xx	g	viii	v	xx	*Simon and Iude.*
xiii	vii		A				Sep. Vigilia.
		vii	b				Assumptio beate Marie.
ii	iii		c				sa. Rochi.

November hath 30. dayes, the Moone 29.
Hoc tibi scire datur, quod reuma Nouembre creatur,
Quæq; nociua, vita tua sint preciosa decta,
Balnea cum venere tunc nullam constat habere,
Notio sit sana, valde atque minuta bona.

x	vii	xlvii	d	xi	v	xii		*Feast of all Saints.*
			e					Commemoza in animar.
xviii	x	xlviii	f	xviii	viii	iii		Wencfred virgin.
vii	b	xliii	g	vii	vi	xxviii		S. Amantii.
xv	vi	xxi	A					Leti pzesoyteri.
iiii		lv	b	xv	i	xxxvi		Leonard abbot.
			c	iiii		xv		Wilbzod bishop.
			d	xii	ix			Quatuoz cozonatozum.
xix	viii	vi	e		xvii	b		Theodoze martyz.
i	x	xxv	f		*December.*			S. Martin bishop.
			g		i	xcix		saint martin.
xi	x	lix	A	ix	ii	xxxix		Patern martyz.
xvii	vi	xxx	b	xvii				S. Bzyci bishop.
			c		vi	ii		Transl. Erken. *Sol in Sag.*
vi	iii	ii	d	vi				sa. Nacuti bishop.
			e	xiiii	iiii	xiiii		sa. Edmund archbishop.
xiiii	iii	iii	f					sa. Hugonis bishop.
iii	ix	lvi	g	iii	vii	xlvii		Octaua s. Mart.
			A		viii	xxvi		sa. Elizabeth.
xi	v		b	xi	iii	xvi		S. Edmund Regis.
xix		xviii	c		xi	xxviii		Pzesentatio martyz.
vii	viii		d	xix				Cicely virgin.
		xvii	e	viii	xi	vi		sa. Clement bishop.
xvi			f	xvi				sa. Gzigozoni.
v	vi	xiii	g	v	xi	iiii		Katherine virg.
		xvii	A			xxi		Liuy bishop.
			b	xii	v			Agricole & vitalis.
xiii	vii		c		o			Rufi martyz.
iii		xx	d	ii				Saturne & Sisini.
x	x	iii	e	x				S. Andrew Apost.

The Shepherds Kalender.

December hath 31. dayes, the Moone. 29.

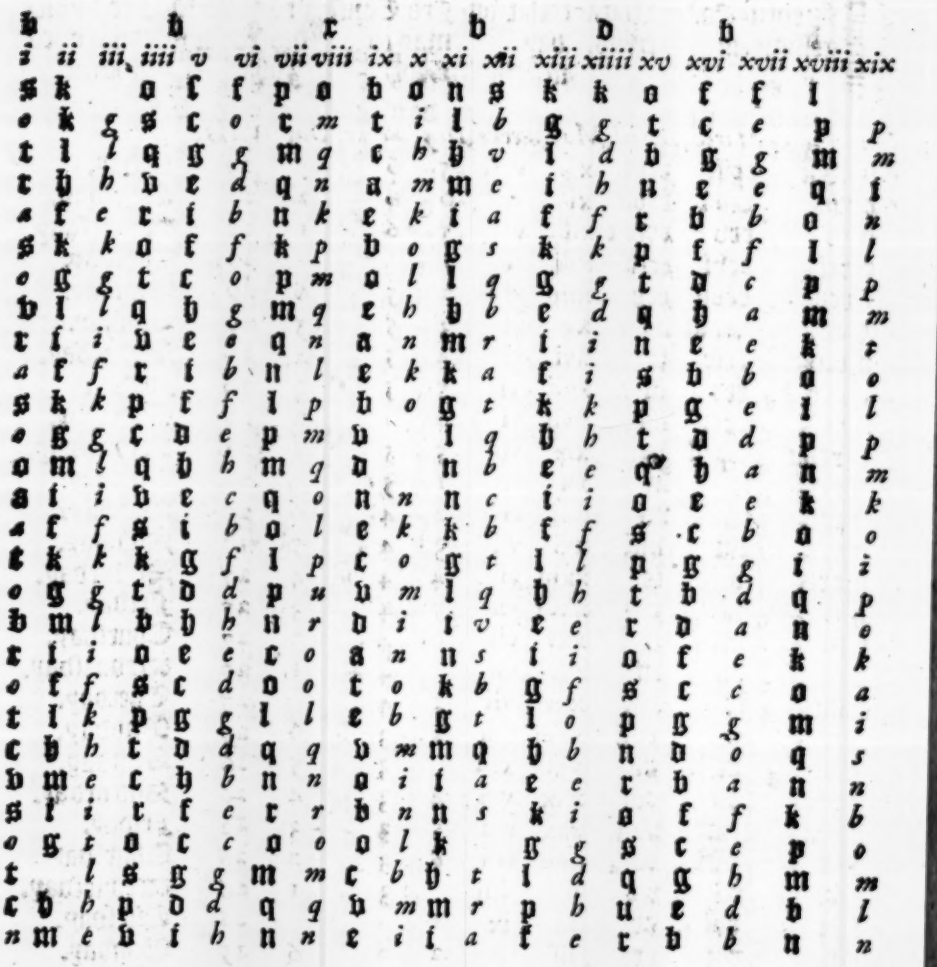
Sanæ sunt membris, calidæ res mense Decembris,
Frigus vitetur, capitalis vena scindatur:
Lotio sit vana, sed vasis potio caris,
Si trepidus potus, frigori contraria totus.

x	x	lv	f	x	xxi	o	sa. Eligi Bishop.
xvii	viii	lxvi	g	xviii	ix	xvi	sa. Lybian.
vii	v	xvi	A				Depositio Osmu.
xv		x	b	vii	v	viii	sa. Barbare.
			c	xv	i	xliiii	Sabba Abbat.
liiii	iiii	xxxiiii	d	iiii			Nicholas bishop and con.
			e	xii	ii	xxxvi	Octaua Andrew Apost.
			f		xi	xxxiiii	Conception of Mary.
xii	o	xvi	g	i			Cyprian abbot.
i	ix	xxviii	A			vi	sa. Eulalie.
ix	x	xxvi	b		vii	vii	sa. Damasce Pope.
			c	xvii	Sol in Cap.		Paul Bishop. *Solsticium.*
xvii	v	xli	d	vi	v	xlvi	Lucy virgin.
vi	iiiii	xx	e		i	ii	Januerí.
xiiii		liiii	f	xiiii			Valeri bishop.
		xxi	g		vi	xlviii	O sapientia.
		xxxiii	A	iii			sa. Lazari bishop.
liii	iiii	xxxi	b		o	xl	sa. Gratian.
xi	ix	liii	c	xi			sa. Venesie virg.
xix	ii		d		v	xxxix	Juli Martyr Vigilia.
		xlix	e	xix	x	v	
viii	vi		f	viii	xix	xxii	Triginta martyr.
xvi	vii	o	g	xvi	ii	xxiiii	Victorie virgin.
			A				Sanctarum virginum.
v	xi		b	v	o	lvii	*Natiuity of our Lord.*
		liiii	c				*sa. Stephen.*
xiii	x		d	xiii	vi	xxii	*sa. Iohn.*
	o	vi	e				*sa. Innocents.*
ii			f	ii	i	viii	saint Tho. martyr.
	o		g	x	v	xl	Trans. of Jacob.
			A				saint Siluester.

The exposition, valour, and signification of the letters of the tabulat figure, that be in the second line after the dominicall letter.

Letter Dominicall.	Letter tabular.	Septuagessime.	Easter m	Rogations.	Whitsonday in	*Moveable feasts.* Fro Christmas to Lent.	*Intervals.* Fro whitsunday to saint John.	Fro whitsunday to Advent.	
		January.	*March, April,*	*May,*		*weeke, Day,*	*weeke, Day,*	*Weeks, Day,*	
d	b	xviii	xxiii	xxvi	x	v	5 6	3 29	Friday.
e	c	xix	xxiiii	xxvii	xi	v	6 6	2 29	Thursday.
f	d	xx	xxv	xxviii	xii	v	5 6	1 29	Wednesday.
g	e	xxi	xxvi	xxix	xiii	vi	1	29	Tuesday.
A	f	xxii	xxvii	xxx	xiiii	vi	2 5	6 29	Munday.
b	g	xxiii	xxviii	*May*	xv	vi	3 5	5 29	Sunday.
c	b	xxiiii	xxix	ii	xvi	vi	4 5	4 28	Saturday.
d	i	xxv	xxx	iii	xvii	vi	5 5	3 28	Friday.
e	k	xxvi	xxxi	iiii	xvii	vi	6	2 28	Thursday.
f	l	xxviii	*April*	v	xix	vii	5 5	1 28	Wednesday.
g	m	xxviii	ii	vi	xx	vii	1 5	28	Tuesday.
A	n	xxix	iii	vii	xxi	vii	2 4	6 27	Munday.
b	o	xxx	iiii	viii	xxii	vii	3 4	5 27	Sunday.
c	p	xxxi	v	ix	xxiii	vii	4 4	4 27	Saturday.
d	q	*February*	vi	x	xxiiii	vii	5 4	3 27	Friday.
e	r	ii	vii	xi	xxv	vii	6 4	2 27	Thursday.
f	s	iii	viii	xii	xxvi	vii	4	1 27	Wednesday.
g	t	iiii	ix	xiii	xxvii	vii	1 4	27	Tuesday.
A	u	v	x	xiiii	xviii	viii	2 3	6 27	Munday.
b	a	vi	xi	xv	xxix	viii	3	5 26	Sunday.
c	b	vii	xii	xvi	xxx	viii	4 3	4 26	Saturday.
d	c	viii	xiii	xvii	xxxi	viii	5 3	3 22	Friday.
e	d	ix	xiiii	xviii	*June*	viii	6 3	2 26	Thursday.
f	e	x	xv	xix	ii	viii	3	1 26	Wednesday.
g	f	xi	xvi	xx	iii	ix	1	26	Tuesday.
A	g	xii	xvi	xxi	iii		2 2	6 25	Munday.
b	v	xiii	xvii	xxii	v	ix	3 2	5 25	Sunday.
c	i	xiiii	xviii	xxiii	vi	ix	4 2	4 25	Saturday.
d	k	xv	xix	xxiiii	vii	ix	5 2	3 25	Friday.
e	l	xvi	xx	xxv	viii	ix	6 2	2 25	Thursday.
f	m	xvii	xxi	xxvi	ix	ix	2	1 25	Wednesday.
g	n	xviii	xxii	xxvii	x	x	1	25	Tuesday.
A	o	xix	xxiii	xxviii	xi	x	2 1	6 25	Munday.
b	p	xx	xxiiii	xxix	xii	x	3 1	5 25	Sunday.
c	q	xxi	xxv	xxx	xiii	x	4 1	4 25	Saturday.
d	r	xxii							

The figure of the letter tabular, which is declared by the two present figures, the first for the blacke letters, the second for the Italick letters.



This present figure is to find the Letter tabular, and proceedeth as the figure followeth of the Dominicall letters, and it is behouefull to know the Golden number for the yeare that ye will know, and in the line that descendeth downward vnder the said number is the letter Tabular: euen so of the Dominicall letter in the figure hereafter. And you must know that a Golden number, Dominicall letter, and a letter tabular seruеth alwayes for a yeare, saue when it is a bisext that bin two Dominicall Letters, and also two tabular letters as aboue. It ought to be knowne that the Dominicall letters and the letters tabular, be in the first line vnder the golden number xvi. for the yeare of this present Kalender, that is, M.CCCCC.xcvi. and so of the other.

We

The figure to finde the golden number and the letter Dominicall together for euermore.

In this present figure it behoueth to behold the golden number for the yeare that ye will know, and in the line right under the Golden number, alwayes is the letter dominicall. c. vpon the golden number viii. the Easter, and when it falleth that they come both together, Corpus Christi, and S. Iohns day be all in one day, d. vpon the xvi. signifieth the lowest Easter, And when it falleth that Candle-mas and Shroue munday commeth together, vpon which is our Lady day in March on good Friday.

A figure perpetuall for Easter, and other mooueable feasts.

i	ii	iii	iiii	v
A a x	A m xxvi	A a xvi	A a ix	d m xxiii
b a x	b m xxvii	b a xvii	b a iii	e m xxiiii
c a xi	c m xxviii	c a xviii	c a iiii	f m xxv
d a xii	d m xxix	d a xix	d a v	g x
e a vi	e m xxx	e a xx	e a v	A a ii
f a vii	f m xxxi	f a xxiiii	f a vii	b a iii
g a viii	g m i	g a xxv	g a viii	c a iiii
vi	vii	viii	ix	d m xxviii
A a xvi	A a ii	A a xxv	A a ix	e m xxix
b a xvii	b a iii	b a xviii	b a x	f m xxx
c a xviii	c a iiii	c a xxv	c a xi	g m xxxi
d a vii	d a v	d a xix	d a xii	A a i
e a xiii	e a vi	e a xx	e a xiii	b xv
f a xiiii	f m xxxi	f a xx	f xiiii	c a ii
g a xv	g a i	g a xxii	g a vii	d a iii
xi	xii	xiii	xiiii	e a iiii
A a xvi	A a ix	A a xxvi	A a xvi	f a v
b a xvii	b a x	b m xxvii	b a vii	g a vi
c a xviii	c a xi	c m xxviii	c a xviii	A a vii
d a xix	d a v	d m xxix	d a xix	b a viii
e a xx	e a vi	e m xxx	e a xiii	
f a xxi	f a vii	f m xxi	f a xiiii	
g a xxii	g a xiii	g m xxv	g a xv	
xvi	xvii	xvi	xix	
A m xxv.	A a xvi	A a ii	A a xiii	
b m xxviii	b a x	b a iii	b a xiiii	
c m xxviii	c a xi	c a iiii	c a xviii	
d m xxii	d a xii	d a v	d a xix	
e m xxiii	e a xiii	e m xxx	e a xx	
f m xxiiii	f a xiiii	f m xxxi	f a xxi	
g m xxv	g a xv	g a i	g a xxii	
			m xxvi	
			A m xvii	
			b m xxviii	
			c m xxix	

Upon the letter Dominicall next vnder the golden number, that runneth is Easter day, for the yeare of the golden number, a signifieth Aprill, m signifieth March. And the number of the said Letters is the number of the dayes of the month that Easter shall fall vpon.

The figure of the Eclipse of the Sun and the Moone, the dayes, houres, and moments. Chap. vi

M. d. lxxii. the Eclipse of the moone the 17. day of October xii. houres, lxii. minutes.

M. d. lxix. the eclipse of the moon the second day of March xi. houres, 4 minutes.

M. d. lxx. the Eclipse of the moone the 20. day of February v. houres 39. minutes.

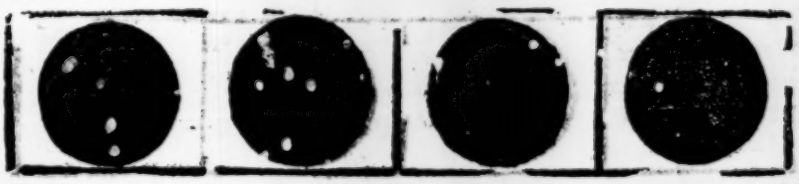
M. d. lxx. the Eclipse of the moone the xv. day of August. ix. houres, xvii. minutes.

M. d. lxxii. the Eclipse of the moone the xv. day of June ix. houres, lvii. minutes.

M. d. lxxiii. the eclipse of the moone the viii. day of December 7. houres, xxxviii. minutes.

M. d. lxxiiii. the eclipse of the sunne the xiii. day of November iii. houres, lii. minutes.

M. d. lxxvi. the eclipse of the sunne the 7. day of October x. houres, lii. minutes.

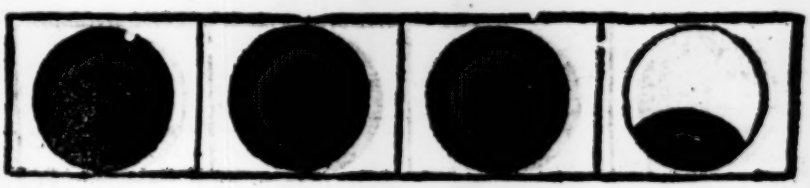


M. d. lxxvii. the Eclipse of the moon the 2. day of April 8. houres, xviii. minutes.

M. d. 68. the Eclipse of the moon the 26. day of September xii. houres, 36. minutes.

M. d. lxxviii. the eclipse of the moon the 15. day of September 13. houres, viii. minutes.

M. d. lxxx. the Eclipse of the moon the 31. day of January, x. houres, vi. minutes.



M.d. lxxxi. the Eclipse of the moone the 19. day of January, 11. houres, 6. minutes.

M.d. lxxxii. the eclipse of the moon the 15. day of June, 16. houres, 48. minutes.

M.d.lxxxiv. the Eclipse of the sunne the 19. day of June, 16. houres, 53. minutes.

M.d.lxxxiiii. the eclipse of the sunne the xii. day of August, xvi. houres, xvii. minutes.

M.d.lxxxiiii. the eclipse of the moon the viii. day of Nouemb. xiii. houres, xii. minutes.

M.d. lxxxv. the eclipse of the moon the xvi. day of September. houres, lviii. minu.

M.d.lxxxviii. the eclipse of the moon the second day of March, 15 houres, xiiii. minutes.

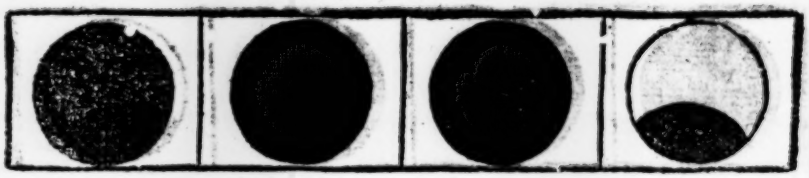
M.d.lxxxvii. the eclipse of the moon the 25. day of August, xvii. houres, xxiii. minutes.

M.d.lxxxix. the eclipse of the moon the 15. day of August, 7. houres, 53. minutes.

M. d. xc. the Eclipse of the sunne the 20. day of July, houres, 38. minutes.

M. d. xc. the Eclipse of the moon the 30. day of December, 8. houres, 1. minute.

M. d. xci. the Eclipse of the sunne the 10. day of July houres, 36. houres, 36. minutes.

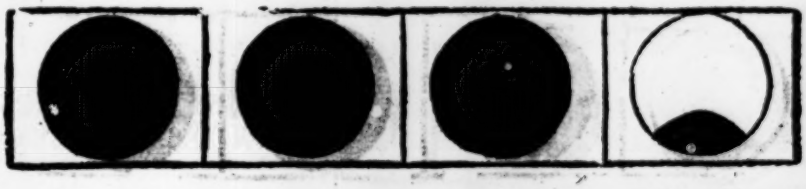


M. v. cxc. the Eclipse of the moon the xix. day of December. xvii. houres, xxiiii. minutes.

M. v. xcvi. the Eclipse of the moon the xiii. day of June, x. houres, xxiv. minutes.

M. v. xcvii. the Eclipse of the moone the 8. day of December. vii. houres xxiii. minutes.

M. v. c. xciii. the Eclipse of the sunne the xx. day of May, two houres, xxxvi. minutes.



M. v. c xciii. the eclipse of the moone the viii. day of October, xix. houres, 28. minutes.

m. v. c. xcv. the eclipse of the moon the xiii. day of April, xvi. houres, liii. minutes.

m v. c. xcv. the eclipse of the sunne the xxii. of September. the i. houre, xiii. minutes.

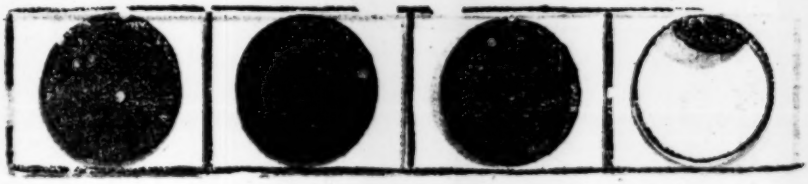
m. v. c. xcvi. the eclipse of the moon the ii day of April, ix. houres, xlix. minutes.

m. v. c. xcviii. the eclipse of the moon the x. day of February, 18. houres 57. minutes.

m. v. c. xcviii. the eclipse of the sunne the 24. day of February. 22. houres 11. minutes.

m. v. xcviii. the eclipse of the moon the vi. of August, vii. houres, lviii. minutes.

m. v. xcix. the Eclipse of the moon the 30. day of January. 19. houres, 6. minutes.

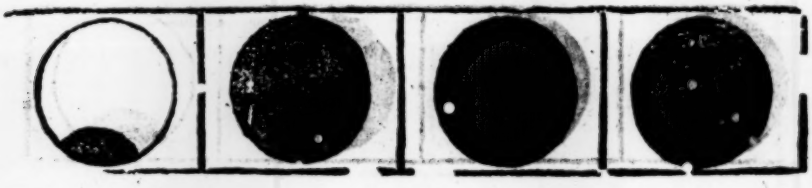


M. vi. c. the eclipse of the sunne, 30. day of June, one houre, xxxiii. minutes.

M. vi. c. i. the Eclipse of the moon the 29 day of Nouemb, vii. houres, xx xviii. minutes.

M. vi. c. c. i. the eclipse of the sunne the 14. day of Decemb. ii. houres, liiii. minutes.

M. vi. c. ii. the Eclipse of the moone the xxv. of May, vii. houres, xxxvi. minutes.



M. vi. c. iii. the eclipse of the moone the xiii. day of May, xi. houres l. minutes.

m. vi. c. iii. the eclipse of the moon the viii. day of Nouemb, vii. houres, 37. minutes.

m. vi. c. v. the eclipse of the moon the xviii. day of March ix. houres, xlii. minutes.

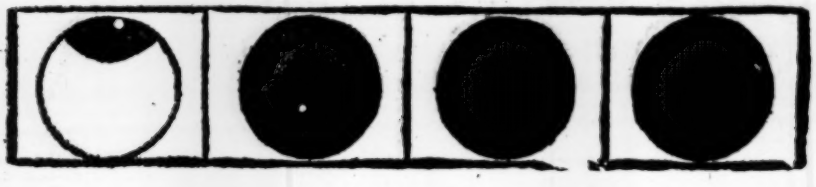
m. vi. c. v. the eclipse of the moon the xviii. day of March, at viii. a clock at night.

m. vi. c. v. the eclipse of the moon the 17. day of September, a quarter past 4. in the morning.

m. vi. c. v. the Eclipse of the sunne the 2. day of October, halfe an houre past one a clocke.

m. vi. c. vi. there is no eclipse to bee seene.

m. vi. c. vii. the Eclipse of the moon the 27. day of August, halfe an hour past ii. in the mor.

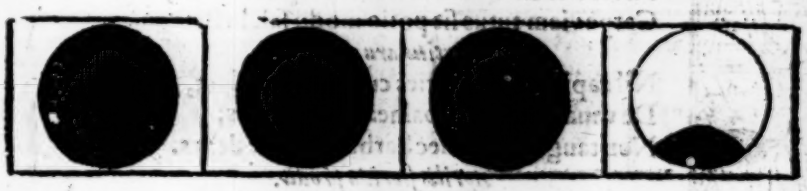


M. vi. c. viii. the eclipse of the sunne, the 31. day of July a quarter past 3. a clocke.

M. vi. c. xi. the Eclipse of the moone the 10. day of January a quar. fore 2 in the morning.

M. vi. c. ix. the eclipse of the moon the 6. day of July, a quarter past xi. at night.

M. vi. c. x. the Eclipse of the moon the xvi. of July, at 4 a clocke in the morning.



M. vi. c. x. the eclipse of the moon the 20. day of Decemb. at 3. a clocke in the morning.

M. vi. c. xi. the eclipse of the moon the 31. of may, at sunne setting, totally darkned.

All the eclipses of the sunne be in the day, and of the moone by night. And yée shall wot the eclipse of the sunne and of the moone appeareth sometime otherwise than we sée it, for the eclipse of the sunne may well be by night, and the eclipse of the moone may be by day, but such eclipse appeareth not to vs shepherds.

NO maruell that mans mind is mutable,
And will you know wherefore and why,
For he is made of things variable,
As of hot, cold, moist, and dry.
The wit is light, and palleth lightly.
And sith we be made of foure changeably.
How should man be stedfast and stable.

An eclipse shall be maruellous to behold,
Through which many shall be worse,
For many shall finde neither siluer ne gold,
It shall be so darke within their purse.

Pocula Ianus amat.

Tangere crura cane quum luna videbit aquoſam,
Inferre tunc planetas: excelſus erige turres,
Et ſi carpis iter tunc tardius ad loca tranſis.

Febrius vigeo clamat.

Piſces habens lunam noli curare podagrum,
Carpe viam tutus ſit potio modo ſalubris.

Martius arma colit.

Nil capiti noceas Aries cum luna refulget,
De vena minutas & balnea tutius intres,
Non tangas aures nec barbam radere debes.

Aprilis florida prodit.

Arbor plantetur cum luna Taurus habetur.
Non minuas tamen edifices nec ſemina ſperges,
Et medicus caueat cum ferro tangere collum.

Ros & flos nemorum, Maio ſunt comet amorum.

Brachia non minuas cum luſtrat Luna Gemellos,
Vnguibus & manibus cum ferro curta negitur.
Nunquam ſortabis a promiſſore petitum.

Dat Iunius fœna.

Pectus pulmo iecur in cancro non minuantur,
Somnio falſa vides vtilis ſit emptio rerum,
Potio ſumatur ſecurus perge viatur.

Iulio reſecatur auena.

Cor grauat & ſtomachum cum cernat Luna Leonem,
Non facies veſtes nec ad conuiuia vides.
Et nil ore vomas nec ſumas tunc medicinam.

Auguſtus ſpicas.

Lunam virgo tenes vxorem ducere noli,
Viſcera cum coſtis cauas tractare cruorem,
Semen datur agro: dubites intrare carinam.

September colligit vuas.

Libra Lunam tenens nemo generalia tangat.
Aut renes nates, nec iter capere debes,
Extremam partem libre cum luna tenebit.

Seminat October.

Scorpius augmentat morbos in parte pudenda
Vulnera non cures caueas aſcendere naues,
Et ſi carpis iter timeas de morte ruinam.

Spoliat virgulta November.

Luna nocet femori, per partes mota Sagitte,
Vngues vel orines poteris preſcindere tuta,
De vena minuas & tutius intres.

Querit habere cibum mactando December.

Capra nocet genibus ipſam cum Luna tenebit,
Intrat aqua nouam citius curabitur eger,
Fundamenta ruunt modicum tunc durat id ipſum.

Epilogus ſequitur omnium ſupra dictorum.

QVæ viri antiqui potuerunt ſcribere libris,
De currendo polum conſtanti mente rotundum,
Æreaſque domos temptando & ſydera cuncta,
Queq; fluunt ex his quomodo ſol moueatur,
Intus habes collecta breui compendio & arte.

De duodecim ſignis.

Signorum princeps Aries, & Taurus & vrna,
Tindaride iuuenes & feruida brachia Cancrie,
Herculeuſq; Leo memeæ pauor aſmaq; Virgo,
Libra iugo equaliter pendent: & Scorpius acre,
Centauruſq, ſenez chiron & Cornia capri,
Dilectuſq; Io uer, & duo ſidera Piſces.

Idem de Signis.

Corniger in primis Aries & corniger alter,
Taurus item Gemini: ſequitur quos Cancer adhuſtus,
Terribiliſq; fere ſpecies & iuſta puella,
Libri ſimul nigrum in acumine virus,
Centauruſq; biformis adeſt: pelagiq; puella,
Et qui portat aquam puer vrniger & duo Pices.

De quatuor partibus anni.

De vere.

Vterq; nouum ſtabit cinctum florente corona,
Pingens purpureo, venantia prata colore,
Vit palidum vario, nectit de flore coronas,
Vere nouo lectis decorantur floribus arua,
Veris honos tepidum floret: vere omnia rident.

De æſtate.

Stabat nuda æſtas & ſpicea ferta gerebat,
Horridi ethiopis ſignis imitata figuram.
Scindat agros æſtas torrida melles,
Flaua ceres æſtatis habet ſua tempore regna.

De autumnio.

Stabat & Autumnus calcatis furdibus viuis,
Libra per Autumnum muſto, ſpumantia ſeruent,
Pomifer Autumnus tenero dat palmite fructum,

Vbe

Vite coronatas autumnus degrauat vlnos,
Fecundus autumne locus de viribus imples.

De Hyeme.

Stabat hyems glacies canos hirsuta capillos,
Cuius vix humeros circundat flumina montes,
Præcipitant: semperque rigit glacie horrida barba
Albentes hæc durat aquas & flumina nectit,
Tristis hyems niuio hyems montes volamine vestit.

Hereafter solloweth the second part of the Compost and Kalender, which sheweth of the trees of Vices, and of the paines of Hell. Chap. 7.

IN the name of the Father the Son, and the holy Ghost, Amen. We purpose to shew the trée of vices, for sinners to take example by, to vnderstand their sins: Which is diuided in twelue principall parts, after the seuen deadly sins, and each deadly sin is likened to a trée, and euery trée hauing eight small branches, and all these seuen trées come out of one trée by it selfe that is euill, and comes of one beginning, and that is the Deuill, and it biddeth an end, that is, euerlasting damnation, which is ordained for all them that séeke not remedy betimes by penance and repentance of their life in time.

After these trées of vices followeth the paines of hell, to shew the lay people, what punishment is ordained for euery deadly sin, and that the people may better shew their sins in contrition, and make cleane their conscience, and that they may be the houses of God so that vertues may grow and fructifie to the profit of their soules. The first great branch of the trée of vices, is pride, and he hath xvi. branches growing out of him, as vaine-glory of himselfe, vaine-glory of the World, praising himselfe in euill, boasting of sin, inobedient disdaine to attempt God, excesse, dispraising false goodnes, hardinesse, presumption rebellion obstination, sin wittingly, communing of the Sacrament, shame to doe good. Out of euery the which branches springeth thrée branches, and the number of seuen score and thirtéene, and in so many manner and wayes ye may sinne in the sinne of pride, which is the root and beginning of all the seuen deadly sins, and therefore shall be shewed first of pride, and after the other six sinnes as they follow in order.

The

The first branch of Pride.

Vaine glory of himselfe.

Seeking ioy and not the glory of God.

Hypocrisie.

Dispraising themselues for to haue praise.

When any weeneth his goods come of himselfe.
Or that such goods be due for their merits.
If they beleeue to haue, or to know more than they doe.
Dissembling by words to be better than they be.
Seeming by works to be good and be not.
Desiring praise for his good deeds by other.
To dispraise his deeds that other should praise them.
To repent his doings because they be dispraised.
Dispraising himselfe that others may praise him.

The ii. branch of Pride.

Vaine glory of the world.

For riches.

For pompes.

For honours.

When they ween to be the better for their goods.
Or weeneth to be worse without them.
To be ashamed that they lacke riches in their need.
Delighting him to haue a great household.
Reioycing them in the faire shape of their bodies,
Or in new fashion, or multitude of his clothes.
When they desire to be honoured with other good.
Willing to be honoured and dread.
Or to the end it may be said that they be mighty.

The iii. branch of Pride.

Glad of euill doing.

Declaring their sinnes.

Being glad that they be euill.

To haue no shame of euill doing.

For to be praised of cursed and vnhappie people.
Or for to shew that they be prompt to euill doing.
Delighting in recordation of his euill deeds.
For that they loue the friendship of the world.
Or for they doubt not the righteousnesse of God.
Or else they loue not God with their heart.
For they know not which is vertue ne vice,
Nor to amend themselues be not willing.
For to be seene gladly when he doth euill.

The iiii. branch of Pride.

Boasting of sin.

Praising thy selfe.

In shewing themselues better than they be.

Weening that they be wise and be not.

Openly before all folkes or few.
Or secretly before one, or by himselfe.
Seeking occasion for to be praised only.
Couering their euils that they be not seene.
Telling their good deeds that they may be knowne.
Hiding their sins that they appeare not great.
To be great in iudgement with himselfe only.
Dispraising the vnderstanding of other.
Preferring their owne vertue before the grace of God.

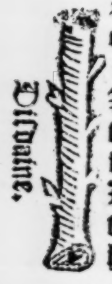
The v. branch of Pride.

Inobedience.

Openly gainsaying.
Doing vnduly all that they ought to doe.
For to require grace impertunate.

Dispraising his master or them that be about him.
Dispraising the merits that come of obedience.
Desiring to be such that he may gainsay other.
When negligently they doe that they ought to doe.
Or when they doe it otherwise than appertaineth.
Or to let domage and to haue profit.
When they haue custome in sinne and fall oft therein.
Enuiously and frowardly asking grace for it.
Insatiably persteuering without amending.

The vi. branch of Pride.

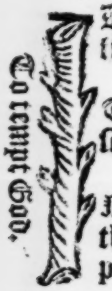


Disdaine.

Dispraising other.
Preferring themselues before others.
Dispraising other lesse than himselfe.

For their ignorance and fault of vnderstanding.
For their pouerty and scarcenesse of riches.
For their sickenesse and default of members.
Shewing himselfe cunning in some workes.
In praising their deeds dispraise them of other.
In considering of lesse than he, exalt himselfe.
That will compare themselues for riches or science.
Or they which be almost as great as he.
Or which in things aboue said are aboue him.

The vii. branch of Pride.



To tempt God.

Desiring to sinfull liuing.
Exerpose themselues in perill.
Not helping themselues fro perill.

For they consider but sensible things.
For they will not beleeue things they see not.
To iudge things to come or they happen.
To beleeue themselues that God should deliuer them.
Or to dispraise and die in such dangerous perill.
Or beleeue in destinies that otherwise it may not be.
For they will vse no reason for to helpe themselues.
For they will vse their owne folly without counsell.
For they be too slothfull, not willing to labour.

The viii. branch of Pride.

Excesse.

To goe before thy betters vnworthily.
To abstaine themouermuch.
To oppresse the poore men or seruants.

Vsurping the might that they ought not to haue.
Exceeding the power to them committed or giuen.
Treating them euill that be vnder their puissance.
For they bin lesse worthy in such authority.
For they are too cruell to them that be subiect.
To make himselfe hated and may profit by faire speech.
By might or riches of his friends.
For violence that the soueraignes may doe.
For the riches or great goods that they haue.

Putting

The ix. branch of Pride.

Dispraising.

Putting his soule in perill.
Being in deadly sinne without repenting him.
Being in sin and care not for to know it.
Or to vnderstand it and reioyce of it.

Caring not for things to come.
Not beléeuing the life to come for the good people.
Beléeuing the life to come, but not stedfastly.
Or to beléeue it well, and not amend their liues.

Prefer the body to the soule.
Being diligent to the body, negligent to the soule.
Desiring temporall goods and not spirituall.
Nourishing continually the flesh in delights.

The x. branch of Pride.

False goodnesse.

Vnrightfull to be dispraised.
For his presumptions, arrogance, and pride.
For his vaine glory, vaunting, and praising.
Or for to shew to liue of aduantage.

vniustly willing to be praised.
When they delight in worldly louings.
When they haue dread for to be dispraised.
For to desire to be honoured without cause.

To doe good in an euill intent.
For ignorance when they beléeue not to doe good.
Wickedly doe good in hope that it shall turne to euill.
Fraudulently doing it for to deceiue other.

The xi. branch of Pride.

Hardnesse.

Being vnkinde in their déeds.
To be impious and not proue the truth.
By intreating ouerstraightly the rightfull things.
Trauelling more than of right them that be iust.

To be fierce and ouer cruell.
When there is no affections nor loue vnto other.
To finde new manners to doe euill.
To haue no shame to doe cruelty.

Importunity.
When one desireth a thing euer continually.
Or when one is ouer hasty to haue his dury.
Or to be ouer enuious in asking it.

The xii. branch of Pride.

Presumption.

Beléeue no man but themselues.
In gainsaying alwayes in the déeds of others.
Not beléeuing that other then doe good for God.
For his owne déeds to be content of himselfe.

Speaking of high things.
Exalting himselfe and shewing that he is great.
To contrary his neighbours or other such.
In blaspheming God and holy Saints.

Beléeue more in himselfe than he should doe.
When any will not know their owne defaults.
When any dispraiseth the faults of other.
Undertaking to come to that they may not.

The xiii. branch of Pride.

That may not suffer patiently to be smitten.
To grudge against the Will of God.
For to be smitten blaspheme God and his saints.
To let any good to be done.
Not to helpe to doe good when they may.
Or to be sorrie that any body should doe good.
For to doe sinne more liberally.
For familiarity they haue to him that sinneth.
Or that this sinne that they defend.

The xiiii. branch of Pride.

Will not heare their betters to teach them good.
Ne to doe thereafter, ne mendeth them not.
Wilfully to doe euill for to be mended.
For they will not not leaue their euill custome.
Or else they giue not them to doe good.
Or that they reioyce them in euill doing.
To doe against things that are doubtfull.
To beléeue that thing good that is not.
To giue themselues to euill without remedy.

The xv. branch of Pride.

By presumption, or vnderstanding to doe euill.
Or by ignorance that they will not vnderstand.
Desiring and prouoking themselfe to doe euill.
For to follow euill company.
For custome to doe any veniall sinne.
To end one sinne that they may end another.
By cogitations in their hearts only.
By words said lightly.
Or by worke done vndiscreetly.

The xvi. branch of Pride.

And to be in any heresie.
Or to be in suits of cursing.
Or wittingly in deadly sinne.
Lesse than his duty, and vnworthily.
Without reuerence and vndeuoutly.
Without doing their duty to the people discretly.
Without honor, deuotion, and reuerence.
Thetuously, and of that they should not receiue it.
To lay against them that are more wiser than he.

Willingly

The xvii. branch of Pride.

Willing to be good and haue shame.
Hauing shame to be good and is not.
For to be like them that be euill.

By weakneſſe and fault of courage.
For to loue negligently any good that may be.
By weening that it it is shame which his honour.
When they will accomplish the will of any person.
Or when any loueth that which is not good.
Or when they be slothfull for to doe good.
When they reioyce them in euill company.
To shew the domage of himselfe and other.
For to obtaine that he desireth.

HEre endeth the branches and small spraies of the sinne of Pride, and hereafter followeth the branches and spraies of Enuy, and the names of them all in order as they come. The first is Noysomnesse, the second is Detraction, the third Adulation, the fourth Susurration, the fifth sin against the Holy Ghost, the sixth, Suspection, the seuenth Accusation, the eighth Excusation, the ninth Unthankfulnesse, the tenth to Judge, the xi. Substraction, the twelfth drawing other to sin, the thirteenth false loue.

The first branch of Enuy.

Sorrow of the wealth of his neighbour.
Not glad of the wealth of his neighbour.
To be glad of his neighbours hurt.

For to desire thy neighbours harme.
For thou maist not sustaine to see his wealth.
To the end that thou maist oppresse them in miserie.
when he hath done iniury in time past.
Or hath not giuen to thee that thou requiredst.
Or thou maist not see the increasing of his good.
That thou dost to him, or art causer.
Or of that other doth and not thy selfe.
Or that he suffereth by the iustice diuine.

The ii. branch of Enuy.

For cause of lightnesse.
For cruell hate.
In lying wittingly.

By euill accustomance so for to doe.
Or to accomplish the will of some folke.
Not taking heed if their words may annoy other.
Finding any ill that is not good ne faithfull.
In reporting that they heard say, or that it is true.
To say they haue heard ill by other and haue not.
To the end to cause some to haue trouble & domage.
To the end that no wealth come to him they hate.
Or to the end that he be thereby defamed.

The iii. branch of Enuy.

To annoy vnder colour of good fauour.
Nourish ill in faire semblance.
Holding his peace suffering to doe ill.

To say that they know the which they know not.
That they vnderstand to be greater than it is.
Nourish, sustaine, or defend other in folly.
Saying that profiteth or noyeth by flattery.
Sometime flatter bentall, sometime mortall.
Saying euill behind and faire before.
For to haue any winning or profit.
For to compare or please some person.
Or not to lose the loue of him that doe euill.

The iiii. branch of Enuy.

Causing discord and strife.
Making strife to last long.
Not labouring for peace.

By perswasions mouing the parties.
Or by false tales and making of lesings.
And in reporting of cursed language.
For thou wilt haue a mans loue only.
Or thou wouldest haue helpe to annoy another.
Or not caring for the wealth of them that be at discord.
By malice that thou wouldest not haue the peace made.
For thou wilt not trauell for to make peace.
And being diligent to trauell for it.

The v. branch of Enuy.

Slandering the good people.
Weening that it is paine to serue God.
Not helping the good people.

Turning their good name into euill.
Seeking meanes to trouble their mindes.
Withdrawing them from the loue of people.
In abusing them of the graces of God.
Being slothfull in doing good workes.
Not louing God.
The which suffereth for the loue of God.
Or for penance of their sinnes.
Or for to get the glory of our Lord.

The vi. branch of Enuy.

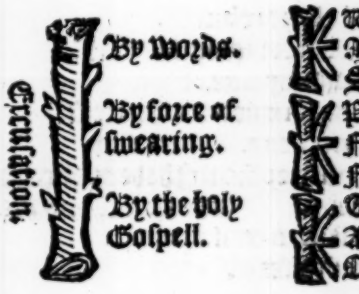
To beene too soone.
Beleeuing ouer faithfully.
Oft-times to beleeue.

By what soeuer occasion indifferently.
To beleeue any thing that is said shortly.
Be it true or false without any aduisement.
That the which thou shouldest not beleeue.
Or that thou art ouer light in beleeuing.
Or thou iudgest the good without discretion.
Things vnbeleeueable, and which may not be.
When diuers times thou hast beene deceiued.
For thou maist not but beleeue.

The vii. branch of Enuy.

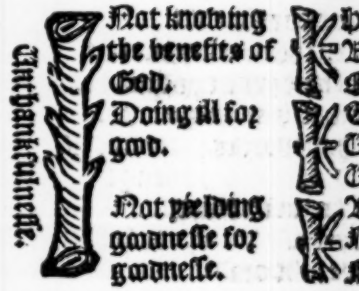
when it is for vengeance of him that is accused.
when it is for lightnes that they haue to accuse other:
Or to please him vnto whom they doe accuse.
when they finde the euill with which they accuse.
when they know him that they accuse not guilty.
when they accuse the guilty because of hate.
Seeking occasion to noy him that is accused.
Affirming to be true the vncertainty of their accuse.
Imposing the harme that they wern and know it not.

The viii. branch of Enuy.



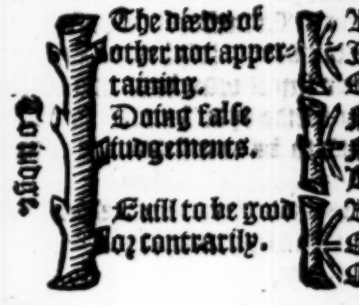
which be doubtfull hauing double vnderstanding.
Manifestly and which they know to be false.
Seeking occasion to hide the euill deed.
Putting the fault on him that did it not.
For to shew himselfe innocent of the fault.
For to auoid the punishment of his fault.
Though he be constrained to forsweare him.
And worse, if they doe it wilfully.
Or to sweare ere they know wherefore they sweare.

The ix. branch of Enuy.



how much or how well they haue done.
By what bounty, for without desert he giueth vs them.
Or what things is worthy to retribute to himselfe.
To him which did helpe thee in thy need.
Vnto him which counselled thee in thy necessity.
Vnto him that defended and kept thee from perill.
But done euill to him that hath done thee good.
Neither doe euill nor good to them that did thee good.
For receiuing a great benefit yeeld a small.

The x. branch of Enuy.



By ignorance ere they know how.
In doubt of that which they know not.
Or to iudge without being required.
For any gifts receiued or to receiue.
For loue or for hate.
Lightly for certaine malice.
By lightnesse for they beene accustomed.
Or so to doe weening to doe it by sport.
Or wittingly willing for to annoy other.

The xi. branch of Enuy.

Subtraction.

In temporall things.
- Not giuing to the powre good that be superfluous.
- Retaining lawfull goods without departing.
- Goods that are exposed in euill vsages.

In spirituall things.
- Not being busie about the saluation of sinners.
- Not admonishing sinners to leaue their sinne.
- Not shewing to other the good that they can.

Or of counsell.
- Not giuing counsell to them that aske it.
- Or giuing euill counsell willingly.
- Not counselling when they may them that doe ill.

The xii. branch of Enuy.

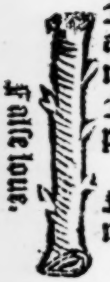
Drawing other to sin.

By example.
- When they doe euill afore their subiects.
- When any leadeth another in company to doe ill.
- Or vnder the colour of good doe great hurt.

By counsell.
- Drawing the great to ill that thine may shew lesse.
- Or by their sinne more delectably.
- And be glad that they consent to sin with them.

By force.
- Of requiring or admonishing.
- Not ceasing till they consent to euill.
- By oppression, and in constrainning them.

The xiii. branch of Enuy.



False loue.

For the loue and fauour of man.
- Them that fauour thee and doe thy will.
- Them that may noy thee to the end they doe not.
- To the end thou maist be seene gentle and meeke.

For earthly profit.
- Fayning thee to be a friend to him, and art not.
- Faining that thou louest him more than thou doest.
- Shewing to be his friend and art his enemy.

For fleshly humanity.
- Defending or sustaining any in their euill.
- Promoting them which are not worthy to be.
- For to labour to liue more diliciously.

Here endeth the branches and small spraies of Enuy, and followeth the braunches and small spraies of Wrath, as Iniquity, Hatred, Continuall, Consenting, Frowardly, Homicide, Vengeance, Impatience, Clamour, Blasphemy. And out of each of these ten branches, commeth nine other small branches, and so the whole number is xxiv branches, the which letteth a man that he may not loue God ne his owne soule, and for this sinne it is hard to be accustomed in a man and be saued.

Mocking

The i. branch of Wrath.

Letting other to loue that mocketh thée.
For declarations that thou hast in mocking.
Or that thou art accustomed so to doe.
Either in his thought without speaking.
Or of his mouth by words.
Sowing discord and noyse betweene people.
Giuing wilfull counsell for to doe euill.
Awaiting the sinner for to doe euill.
Séeing sinne and not reproue it when they may.

The ii. branch of Wrath.

By manifests and rancours.
Séeming a friend and haue rancour at the heart.
For to make peace and kéepe malice in thy mind.
In diffaming other.
In taking his goods from him.
In hurting his body or his goodname.
To scismatise or procure diuision in the Church.
Coniuring in persons in good or in euill.
Conspiring in any works.

The iii. branch of Wrath.

Reprémue the pouerty in which they are.
The flagellations that they haue or had.
Or that they be come of a poore kindred.
Prouoking other to anger.
Full of reprémings and iniuries.
Such as may beare hurt and damage.
By outragious words and sayings.
By hurting of his person or homicide.
For to take from him his goods or renowme.

The iiii. branch of Wrath.

When they haue domination vpon the sinner.
Or when he is familiar with them.
That helpeth to doe euill and might let it.
Praising and reioycing the sinners.
And not to mourne for the sinne that they haue done.
Nor correcting them that be euill.
By helpe that thou giuest to them.
For thou defendest them that doe euill.
By counsell that thou giuest.

Impugning

The v. branch of Wrath.

Frowardly.

Impugning goodnesse.

Hanting strifes.

Strife by words.

Beléeuing in any heresie.
For to haue meat and drinke.
For the loue of one, and hate of another.
By customance, for the reioyce in them.
By manifest hate that they will make appeare.
By secret rancours in their hearts.
As in questions inutile and froward.
For to shew his science.
For to gainsay him to whom they speake.

The vi. branch of Wrath.

Homicide.

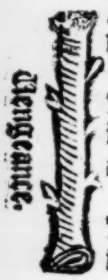
In defending.

Slaying wilfully.

Which they wéene not to euill.

Hauing will to slay and kill.
Himselfe or other without will to slay.
To slay vnaduisedly or ignorantly.
By treason.
By hate.
For he which they slay is good.
Wéening to doe well, and doe slay some man.
In coniecturing any thing ioyously.
Or by him giue any medicine.

The vii. branch of Wrath.



Vengeance.

For wrong doing.

Wéening that it be his domage and is not.

By fault of something.

Saying semblable iniuries.
In saying more greater iniuries.
Or iniuries though that they béene lesse.
Noying him that correcteth thée for thy wealth.
Or doe euill to him that doth thée good.
If it displease thée they haue done for thy weale.
If any giueth or lendeth thée not their goods.
That he hath not done that he is not bound to doe.
Or hath not holpen thée to doe thy ill will.

The viii. branch of Wrath.

Impatience.

In iudgements of God.

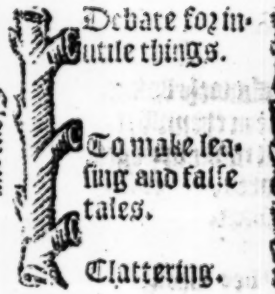
In his wretchednesse.

Of wrongs of his neighbours.

When that which pleaseth God displeaseth thée.
Or for the will of God pleaseth thée not.
Or thou hatest that which God would haue done.
If thou be in any maladie or sicknesse.
Or if thou be in great pouerty and néed.
Or if thou haue any troubles or aduersities.
For they haue missaid thée in words.
Or they haue misdone to thy person.
Or they haue misdone in thy goods.

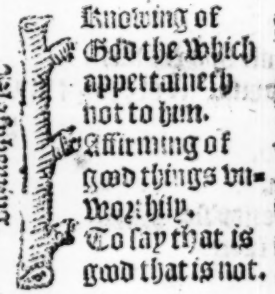
Debate

The ix. branch of Wrath.



As of beauty and fairnesse of women.
Or of his Image, friends, and parents.
Or of things which doe annoy.
By very malice and hate.
By vaunting, craking, and boasting.
By fraud and unfaithfulnesse.
To vanquish by force of speaking.
Or for to annoy by clattering.
Or for pleasure that they take in it.

The x. branch of Wrath.



As of his soueraigne might, and puissance.
Or of great goodnesse in us.
Or of his right wise iustice.
By an error in which they be.
For dread and feare of leasing.
For couetise of winning.
In beleeuing as doth Idolaters.
In opinion by euill vnderstanding.
Doing against the ordinances of the Church.

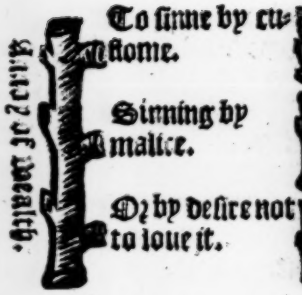
Here endeth the branches and small spraies of the sinne of Wrath. And hereafter followeth the ten branches of Sloth, as Euill thought, Annoy of Wealth, teadiousnesse to euill, Pusillanimity, Euill Will, Breaking vowes, Impenitence, Infidelity, Ignorance, Vaine Sorrow, Slowenesse, euill Hope, Curiosity, Idlenesse, Euagation, letting to doe good, Desolation. Out of the which ten branches commeth Crim. small branches, which bringeth a man to euerlasting damnation and paines perpetuall.

The first branch of Sloth.

To delight in thinking euill.
Thinking that sinne is a sweet thing.
Long abiding in thinking euill.
How they may hurt any secretly.
That imputeth his deed vnto other.
How doing euill they may be said good.
How they may doe euill.
How doing euill they may perseuer.
How they may resist to the good.

The

The ii. branch of Sloth.



For that other sinneth in like wise.
For the custome is so for to doe.
For there is none that reproueth the euill doing.
When any loueth euill, and doth accomplish it.
When any loueth the good and doth it not.
When any hateth the good and loueth the euill.
When any doth good against his will.
When any reioyceth not in doing good.
When it pleaseth them not if they doe euill.

The iii. branch of Sloth.

In leauing the good which they know.
Changing oft times their purpose and counsell.
Weake in aduersity, and raise himselfe in prosperity.
Withdrawing him from the good.
Mistrusting in the grace of God.
Fearing to begin any good thing.
Seeking new things and vnprofitable.
Pleasantly to heare tales and fables.
Seeking new tidings by his owne will.

The iiii. branch of Sloth.

Dreading that which is to come is no domage.
Losing the spirituall goods for the temporall.
If temporall aduersity seeme ouer grieuous.
Making great sorrow for that thou hast lost.
Sorrowing that they haue which they desire.
Making sorrow if any thing hap against thy will.
As detractors when thou liuest iustly.
As defending the euill for to please them.
Or it noyeth them not if any doe well.

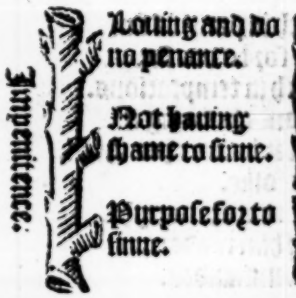
The v. branch of Sloth.

That it be to the dishonour of God.
To the domage and preiudice of his neighbours.
To the damnation of the soule.
For the declaration of thy euill.
For the displeasure of the good.
For they doe that which they please and will.
Not resisting euill cogitations.
Louing euill delectations.
Appetiting that they may delight in euill.

The vi. branch of Sloth.

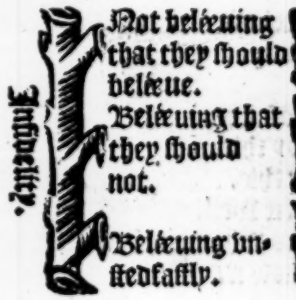
When any maketh a vow and mispraiseth to doe it.
That doth lesse to vow than he hath promised.
That fulfilleth not his vow as he should.
Of secret vowes, or things to them belonging.
Of vow promised to himselfe or other.
Of vow made to enter in to religion.
Not accomplishing his vow when he may.
Or that may not and doth none other good semblabl.
Or that they haue no letting for to accomplish it.

The vii. branch of Sloth.



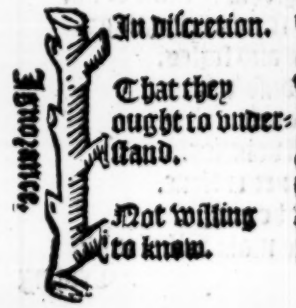
By finall penance, and neuer to repent.
By delation from day to day of repenting.
By mispraising that they will not repent them.
when after sinne they be ready to sinne againe.
when they shame not of the sinne they haue done.
Or without sorrow reioyce them to haue done ill.
Being in will to accomplish most all sinne.
After that they haue sinned purpose to abide in it.
Seeking occasion to fall into euery sinne.

The viii. branch of Enuy.



As the Iewes beleeued, and other vnfaithfull men.
That will not heare the articles of the faith.
Or that heareth them and will not beleeue in them.
In false Gods as doe the Sarazins.
In Idols or in some Simulacres.
Or beleeue in deuillish things, as Witches doe.
Doubt in that they ought to beleeue stedfastly.
Beleeue, and not stedfastly as they ought to doe.
Easily to let himselfe be deceiued of his faith.

The ix. branch of Enuy.



Doe without counsell which should be counselled.
Doing without manner they ought to hold.
Doing without wisdome things that is needfull.
Dispraising knowledge, and will not be taught.
Not trauelling to learne that they ought to know.
Not purposing and not caring for to learne.
For they runne, and will take no paine to learne.
For to haue excusation of not knowing.
For sloth and negligence of learning.

The x. branch of Sloth.

When good things bene displeasant.
When all things bene annoying.
When all that they doe is done heauenly.
Presuming too much of the mercy of God.
Not going from sinne, trust in the mercy of God.
Liuing in sin without the dreed of God.
For the straightnesse of iustice of God.
For the greatnesse of the sin that they haue committed.
To mistrust in the mercy of God.

The xi. branch of Sloth.

When any exposeth him too much in perill of sin.
When any are too much assured for to doe sin.
When any exposeth him too much in temptations.
Not Willing to be good, and leaue the doing ill.
Not honoring the good and loue it better than the ill.
Dispraising the counsell of good folke.
Not doing the commandement that they ought.
Dispraising commandement, or him made it.
Not louing any thing that is commanded.

The xii. branch of Sloth.

Continuing in doing euill operations.
In hauing hope to doe euill all only.
Or doing them both together.
Not caring What thing is said of thee.
Nor caring if any be slandered by thee.
Not seeking if any be edified by thee.
Fraudulently and thou knowest it well.
Without discretion not caring to Whom nor how.
Cautelously for thou Wilt not know it.

The xiii. branch of Sloth.

Willing to vnderstand the thing that is cause of sin.
Laboring to confound other by force of language.
For to be called Wise of Idiots and fooles.
To draw and goe to such as be dissolutions.
Or that they doe and make dissolute.
Or make thee take heed vnto all vanities.
Faking new things that were neuer seene.
Or that they learne things that be euill.
Of things that bene only for to make folke laugh.

Tealing

The xiiii. branch of Sloth.

Ceasing to doe good.
That is to say, good cogitations.
To good Workes.
And to good Workes.

Seeking to doe euill.
That is, to know the concupiscence of the flesh.
The concupiscence of the eyne is auarice.
And to liue proudly.

Not resisting to doe euill.
For loue that they haue to euill.
For annoy they haue to goodnesse.
For negligence of themselues.

The xv. branch of Sloth.

In idle things.
Exposing him in vanities.
Not withdrawing him from vanities.
Willing to abide in vanities.

Or delectable things.
For they beene euill and pleasant.
Abiding by long time and space.
When thy Will is thereunto prouoked.

And Wicked things.
How cautelously they may endomage and hurt.
Or the more grieuously hinder.
Or the more longer annoy.

The xvi. branch of Sloth.

Consenting to them that doe euill.
By malice for to accomplish their Will.
For hate that they haue to the good folke.
Or for hate of good they might doe.

Not helping the good.
When they may haue no profit Without they helpe.
There as they be in perill.
Whereas they defaile Without hauing succour.

Hindering the good.
As by himselfe.
Or by other persons.
Or hold from them that they owe them.

The xvii. branch of Sloth.

As in vaine things.
In the beholding folke sporting them by vanity.
Setting their eine to behold any vanitie.
Being in places popular and publike.

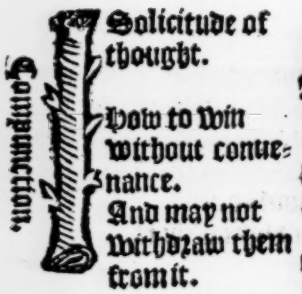
In wanton things.
In lusts of the body.
In lightnesse of courage.
By force of singing and crying.

Or in foolish reioycing.
By laughing too much and ouerlong.
To be Without grauity When they should be so.
To prouoke other to laugh.

Here

Here beginneth the twenty branches and boughs of Couetise, as compunction, Rapine, Usurie, With-holding debt, not yeelding commised, Simony, Sacrilege, Theft being proprietary, taking gifts vniustly. To haue too much, Expending abundantly, Fraud, false compunction, Leasing, Swearing, Forswearing, False witnesse, Playes, being vagabond. Of the which twenty branches commeth other small twigs or branches to the number of an hundred and thirty. And so the whole number of them is an hundred and fifty.

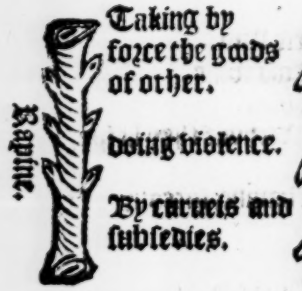
The first branch of Couetise.



Solicitude of thought.
How to win without conuenance.
And may not withdraw them from it.

Forget the spirituall goods for the temporall goods.
Be negligent to the spiritual, diligent to the temporal.
Dispraise the goods of the soule for them of the body.
Holding that without noysance they ne may.
Procuring goods of other for to haue profit.
Willing to haue profit for their solicitude.
Getting temporall goods by great delectation.
Being holden in loue to get temporall goods.
Or to vant him to get more than he can.

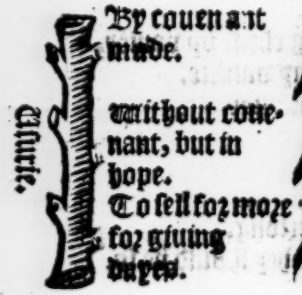
The ii. branch of Couetise.



Taking by force the goods of other.
doing violence.
By cruelts and subsedies.

To his subiects or lesse than he.
To his enemies by what manner it be.
To his neighbour by subtile meane.
To his subiects for him of temporall goods.
Or likewise by spirituall things with threatnings.
Or in spirituall things making promises.
Doing vnduly without right and reason.
Or that before they were accustomed so to doe.
Or that they be done by force of threatnings.

The iii. branch of Couetise.



By couenant made.
without couenant, but in hope.
To sell for more for giuing dayes.

when any sels the deare because of abiding.
Lend mony to haue more largely.
Or for because they lend and doe abide.
Not lend without they haue a pledge.
Or by signes to be sure to win by lending.
when any receiueth or lendeth to haue benefit.
As be open vsurers.
Or that they thinke to get mony by they sell.
Or by accustomance so for to sell.

Reckoning

The iiii. branch of Couetise.

Withholding.

Denying it.

Or stealing it.

To forget it.

Debt thou knowest well thou dost owe.
Or the debt thou hast forgotten.
The which is openly knowne that thou owest.
Hoping to giue it him another time.
Without will to giue it him though thou may.
Not hauing power to pay and aske no mercy.
Which bin paid and aske it him againe.
Not giuing children that they haue of their friends.
Detaining willingly that to other belongeth.

The v. branch of Couetise

Not restituing or making.

Withholding them by deed.

Defer for to yeeld them

Lending them to other.

By strength or violence distribute them to himselfe.
By fraud make them to lose them that owe them.
Saying they hold them vnder colour of loue.
To the end meane while they may profit them.
Or that by some meane they may keepe them.
Or to haue meed for yeelding them.
To haue recompence for such lending.
By curiosity to lend that which is not his.
By ambition to say is his which is not.

The vi. branch of Couetise.

Simony.

Selling spirituall things by words.

Selling spirituall things by price.

Selling spirituall things by prayers.

To people adulterous by their flattering.
By leading of processe and to vnworthy people.
By the euill words of other.
And taken before of such thing be common.
Or taken after they be common.
Putting cause wherefore the same was not.
Sometime doing with threatnings.
Or sometime without threatnings.
And sometime with violence and force.

The vii. branch of Couetise.

Sacrilege.

Taking sacred things in holy places.

Or hallowed things in place not hallowed.

Or things not hallowed in holy places.

As the goods of the Church to be taken in the Church.
Withholding dismes and things of the Church.
Taking the goods of the Church vndeserued.
Taking the goods of the Church where they be.
Vnworthily distributing the goods of the Church.
A lay man hauing dismes saying to be his.
By quests or any thing longing to the Church.
All goods for surety put in the Church.
Things or casualties to them allowed.

The viii. branch of Couetise.

Theft.

Stealing without it be known.
For him that thou rob[illegible] did thée domage aforetime,
Or thou dost it of thy proper malice.
Or for thy simplenesse and ignorance.

Hauing the goods of other hiding them.
For to withhold them more peaceably,
For feare to be punished.
Or for thou wilt alwaies perseuer in ill.

Consenting to him that doth euill.
For it pleaseth thée that such robbery be done.
Or thou hast profit by such robbery.
Or for thou fearest him that doth such theft.

The ix. branch of Couetise.

Being proprietory.

A religious of the goods of his religion.
To haue without knowledge of his prelate,
Or by consent of the prelate which appertaineth not.
Or haue licence to approper too much to him.

Men or women married.
When one hath good without knowledge of the other.
Or that one giueth too much to his kin.
When one spendeth priuily the common goods.

Of the patrimony of the crucifix.
In taking more than of necessity.
Unworthily and where it appertaineth not to be.
Spending it in euill vsage.

The x. branch of Couetise.

Taking gifts vniustly.

To doe hurt.
And for to beare domage vnto other.
In accusing other wrongfully.
Or sometime accusing for a iust cause.

To cause dishonesty.
As for to make treason or conspiration.
To make immundicitie and dishonest things.
Or in taking both the aduers parties.

To sell Justice.
To the end to doe his particular profit.
Hasting iustice, and to wrong him that hath right.
Deferring to doe right to him it longeth to.

The xi. branch of Couetise.

Hauing too much.

Getting ouermuch.
By violence done for friends or for siluer.
Or by vsury vniustly common to.
Or by frauds and deceptions acquired.

Withholding ouermuch.
To the end they may be more honored and dread.
To the end to haue the more their delights.
Or to haue more possessions than other.

Sorrowing that they cannot get.
For enuy of them that be richer than he.
By delighting him in riches.
For feare to haue scarcity of good.

Things

The xii. branch of Couetise.

Spending abundantly.

- Things iustly gotten.
  - Gi[illegible]ng vniustly not caring to whom.
  - Léesing disordinately the goods they haue.
  - Abusing and foolish vsing they know well.
- Things vniustly gotten.
  - In retaining them against conscience.
  - Doing almes with rapine and vsurie.
  - Spending them in carnalities.
- Things not being his.
  - In approuing them to his singular vsage.
  - Or approprying them to the vsage of other.
  - Spending them superfluously on other persons.

The xiii. branch of Couetise

Fraud.

- In forecastings.
  - By promises that they may receiue.
  - By threatnings in likewise.
  - Or by swéet words.
- Being double.
  - Shewing faire semblance for the good of other.
  - Or by such semblant diffame other.
  - Or by faire semblant to hurt other.
- Procuring euil.
  - To him that wéeneth thou art his friend.
  - To him thou knowest to be thine enemie.
  - Or indifferently to his friend or enemie.

The xiiii. branch of Couetise.

False compunction.

- Euil reckoning.
  - Of that they owe to other iustly.
  - Of that which is ought by any waies.
  - Or that which is ought to other than him.
- When they doe know it and yéeld it not.
  - For dread to yéeld it, or to be noted.
  - For shame they haue to doe it.
  - For auarice and loue of retaining.
- Consenting to euill, and doe it not.
  - Holding his peace of that he knoweth.
  - Doing helpe to him that misreckoneth.
  - Willing to hinder him that is misreckoned.

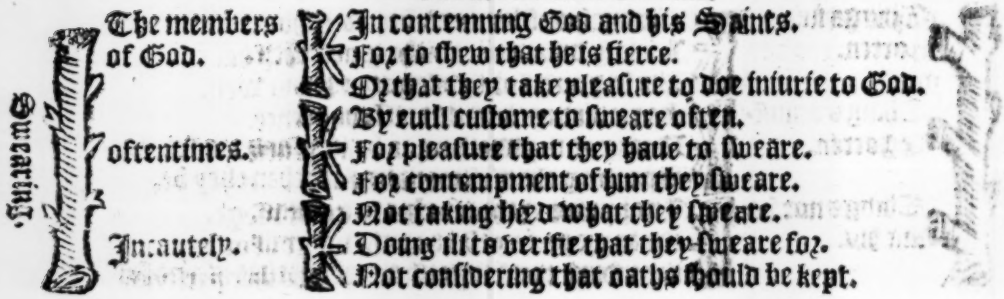
The xv. branch of Couetise.

Leasing.

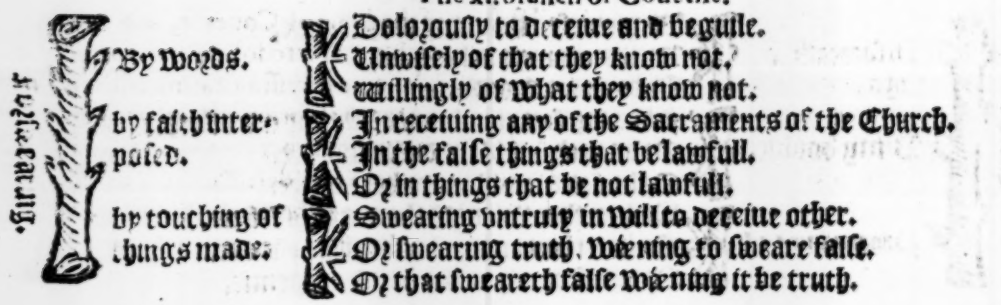
- For merinesse.
  - For couetise to please.
  - For pleasance that they haue of leasing.
  - Lightly to sweare for they know not.
- To make other to win.
  - Hiding that hurteth none, ne helpeth other.
  - Sometime that it be for temporall goods.
  - Sometime to prone any person.
- Fraudulently.
  - That profiteth sometime, and sometime noyeth.
  - That profiteth to none, and noyeth to some.
  - In the doctrine and promise of religion.

The

The x. branch of Couetiſe.



The xi. branch of Couetiſe.



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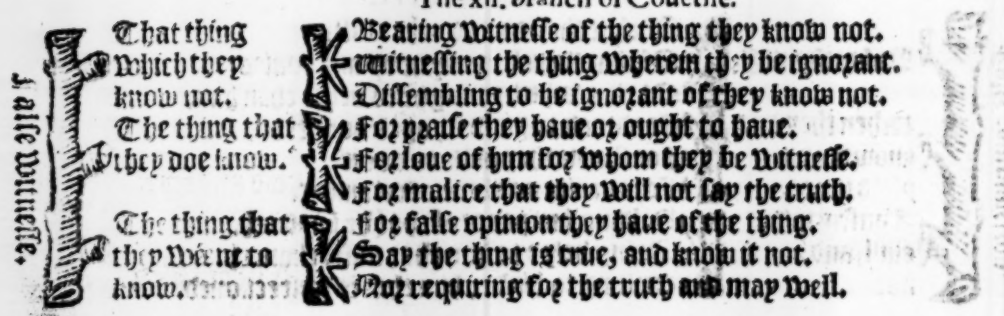

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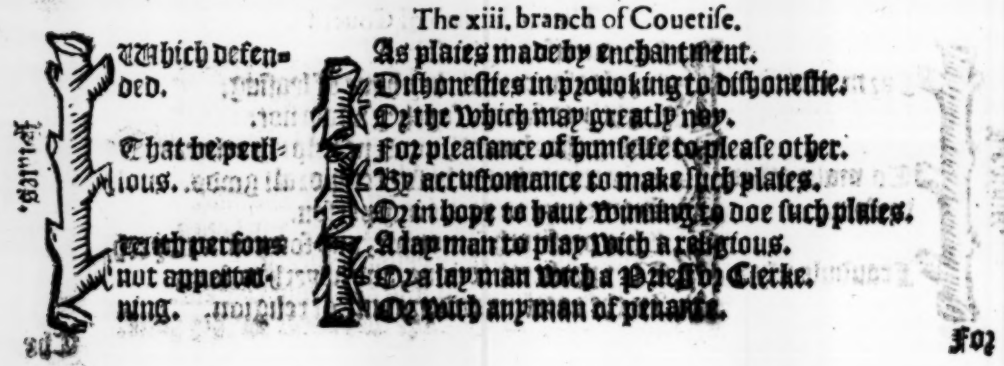
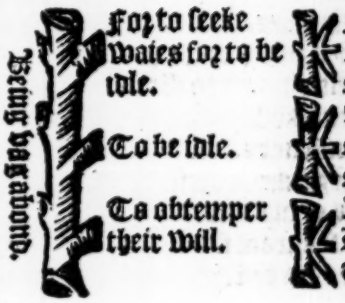


For

The xxx. branch of Couetiſe.



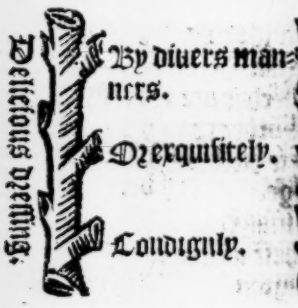
Here endeth the branches and ſmall ſpraies of the ſinne of Couetiſe, and here followeth the fiue branches of Gluttony, each of them to follow other in order, as to ſeeke delicate meats, greedineſſe, delicious dreſſing, eating without houre, to make exceſſe. Out of the which v. branches ſpringeth and groweth ſmall ſpraies to the number of xlv. the which bringeth euery man and woman that planteth them in the arbor of their bodies vnto delectation, vnto the kitchin of infernall gulfe, there to be fed and made ſatiate with the deuill, the cheife cooke of the kitchin of hell.

The firſt branch of Gluttony.

The ii. branch of Gluttony.

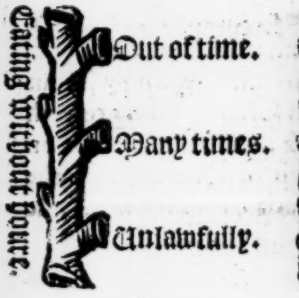
By

The iii. branch of Gluttony.



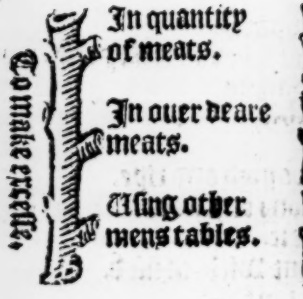
For to ſatiſſie all his deſires.
Not refuſing to his belly any thing it deſireth.
Not refuſing any euill appetite.
By art otherwiſe than other maketh.
By ſtudy how well that be difficile to doe.
By labour and paine that they take to dreſſe them.
Needfull by diuers manners of matters.
Delicious for the ſweet and fragrant ſauours.
Sumptuous, not caring for any coſt.

The iiii. branch of Gluttony.



Before a lawfull houre and without neceſſity.
Or after, when the lawfull houre is paſt.
Or what houre it be, againſt commandement.
What thing thou appetiteſt to eat.
Manifeſtly, that other may know it.
Or ſecretly, when thou only wilt.
As on faſting daies to eat fleſh.
In place, as eating in the Church.
As meat, as eating forbidden things.

The v. branch of Gluttony.



Eating more than is needfull.
Eating ſo much that it grieueth to ſoule and body.
Doing domage vnder colour of ſickneſſe.
Not caring what they coſt if they be delectable.
Ouer delicious, and therefore more deare.
Diſpraiſing meats of light price.
For lechery and licorouſneſſe.
For company that they may eat the more.
For to fulfill the better their appetite.

Here endeth the branches and ſmall ſpraies of Gluttony, & hereafter followeth the v. branches and ſpraies of Lechery, as they follow and enſue one after another, the which beene theſe: Lechery, Immundicity, nor giuing the debt, abuſing of his fiue wits, and ſuperfluity: out of the which branches iſſueth and groweth many other ſmall branches and ſpraies, to the number of xlv. The which branches if they bee fixed and ſet in the inward delight of a man or a woman, will make them grow to the eternall perdition both of body and ſoule.

The first branch of Lechery.

With all Women married and widowes.
With a maiden yet being a virgin.
With common Women, or them that are corrupt.
When a man companieth with other than his Wife.
Or Women with other than their husbands.
Or that they be both in marriage.
With man or Woman of their linage.
With any men or Women of their affinitie.
Or that the one party be of religion.

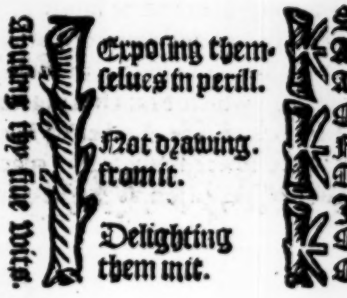
The ii. branch of Lechery.

Long delectation of thinking of Lechery.
Giuing consent to such delectation.
Inforcing him to accomplish his will by worke.
Pollution by night by too much eating and drinking.
By habitation or company of Women.
Full Cogitation to accomplish such worke.
Mouing or touching the flesh by delectation.
Accomplishing worke, and of will naturally.
Or any wise not naturally.

The iii. branch of Lechery.

When they loue other than their party.
When they know that they be not loued of their party.
Or they are despightfull and rigorous.
For they feare the infernall paines.
For dread to haue pouerty.
For feare of labour they haue of nourishing.
Some haue abomination in that they be accustomed.
Or for immundictie of the worke.
When any dispraise or hate the company of his party.

The iiii. branch of Lechery.



Sometime by reason of some persons.
And other times danger of the place.
And other seasons by reason of the time.
Of the worke when they know it is naught.
From the perill, and know it is dangerous.
Or for they prouoke to such worke in perill.
In the worke and sin of the flesh.
Or desire and will to accomplish it.
Or in thought and memory to haue done it.

In Jewels, rings, signets, and ouches.
In preciousnesse of gownes, girdles, and clothing.
In the composition or fashion newly gotten.
By wantonnesse of children playing or being idle.
By delectation of their body taking all their eases.
In doing all that the heart desireth.
Spending largely for the praise of the World.
Giuing where it appertaineth not to giue.
For his delights hath spent too much of his goods.

Here endeth the branches of all the seuen deadly sins, as they be afore rehearsed, with all the small branches. Also shewing how there commeth of the great branches each by himselfe. And out of them there groweth ir. and in euery branch hath small sprayes springing out of them. So there is no man or woman liuing, but he sinneth venially as it is Written, Septies in die cadit iustus. Lo if the righteous man doe sinne seuen times a day by veniall sinnes, then We wretched sinners how oft doe We sinne in a day? God Wot full often. But yet for veniall sinne is many remedies. Also for deadly sinne is few remedies, and but foure specially, as Confession, Contrition, Satisfaction, and Penance. But the first is, thou must be sorry for thy sinnes. Secondly, to make a meeke confession. Thirdly, doe satisfaction, And fourthly, performe thy penance adioyned by thy confessor, for penance is debt that We must pay to God for sinne committed, and therefore neuer looke to haue forgiuenesse of thy sinnes Without repentance. And sinne is perillous afore the Lord Jesu Christ for three manner of reasons. The first, he giueth no Warning When he smiteth thee. The second, for as he findeth thee, so he Will iudge thee. The third, When thou art dead, remedy is past and gone.

Here followeth the paines of hell comminatories of sinnes, to punish the sins as Lazarus recounted after that he was risen, as he had seen in the parties infernall, as it appeareth by these figures ensuing one after another.

Chap. viii.

Our

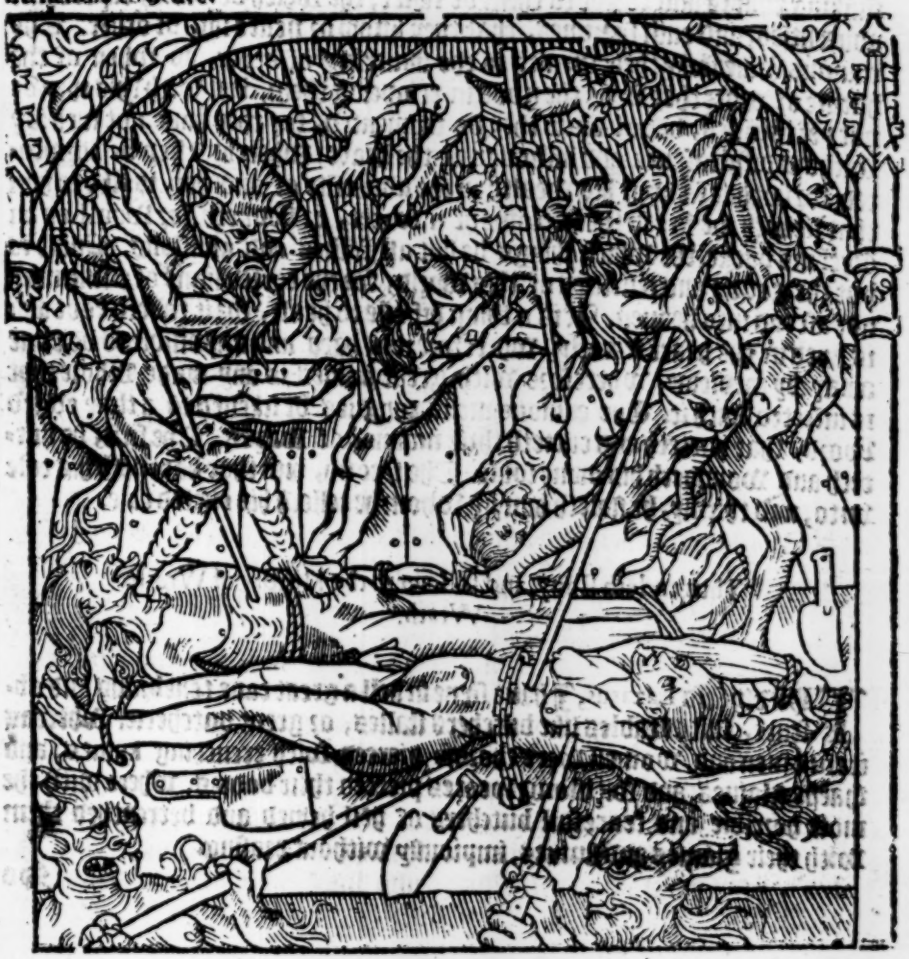
OUr Sauiour and Redéemer Jesu Christ a little before his blessed passion being in Bethany, entred into the house of a man named Simon for to take his corporall refection: And as hée was sitting at the table with his Apostles and Disciples, there being Lazarus brother to Mary Magdalen and Martha, the which our Lord hath raised from death to life, the which thing Simon doubted and prayed our Lord for to command Lazarus to shew afore the assistance what he had séene in the other world: and our Lord gaue him leaue to speake. And then the said Lazarus recounted how that he had séene in the parts infernals of hell, many great and intolerable paines whereas sinfull men and women were pained. First of pride, and consequently of all the seuen deadly sinnes, each paine by himselfe.

FIrst said Lazarus, I haue séene in hell wheéles right high, set on an hill, the which was to looke on in manner of mills, incessantly turning about by great impetuosity, roaring and whirling as it were thunder. And the wheéles were fixed full of hookes and cramp-irons of yron and steele, and on them were hanged and turned the proud men and women for their pride, with their Prince, captaine, and master Lucifer.

PRide among all other sins is a King, a Captaine and master: and as a King hath a great company of people, in the same manner hath pride a great company of vices. And as a King kéepeth that which is his, in likewise doth pride kéepe the proud folke that be in his iurisdiction. Great signe of reprobation it is to perseuere long in pride. Pride then is a sin that displeaseth God aboue all other sinnes, as much as humility pleaseth him among vertues. And there is no sin that maketh a man more semblable to the Deuill than pride doth. For the proud man will not be as other men, but he must bée as the Pharisie with the Deuill. And for that the proud man will inhance himselfe aboue other men, the Deuill doth with him as the Crow hauing a hard nut in her bill, the which she may not cracke, she beareth it vp a hie in the aire, and then letteth it fall vpon a stone whereon it breaketh, and then she descendeth and eateth it. In likewise the Deuill raiseth the proud man and woman for to let them fall in the hard paines of hell. As much difference is betwéene

mility, as the chaffe and the corne, for the chaffe is light, and mounteth hie, and the wind carrieth it about, and so it is lost, and the corne which is heauy abideth low on the ground, and is gathered vp and put in garners of the farmer, and is kept for the common profit and the chaffe is burnt, loll, and deuoured of beasts. Euen in this wise are the proud people raised and enhanced through the enticement of the fiend of hell, and then fall downe by the moistraine of death which maketh them heauy, and causeth them to tumble by the strength of their superbious blasts, into the furnace euerlasting, and there to be burnt and deuoured with the horrible beasts of hell.

Secondly, said Lazarus, I haue seene in hell a flood frozen ouer, wherein the enuious men and women were plunged vnto the naull, and then suddenly came ouer them a right cold and great wind, that grieued and pained them right sore, and when they would eute and eschue the wonderfull blasts of the wind, they plunged into the water with great shouts and cries lamentable to heare.



These be the enuious people.

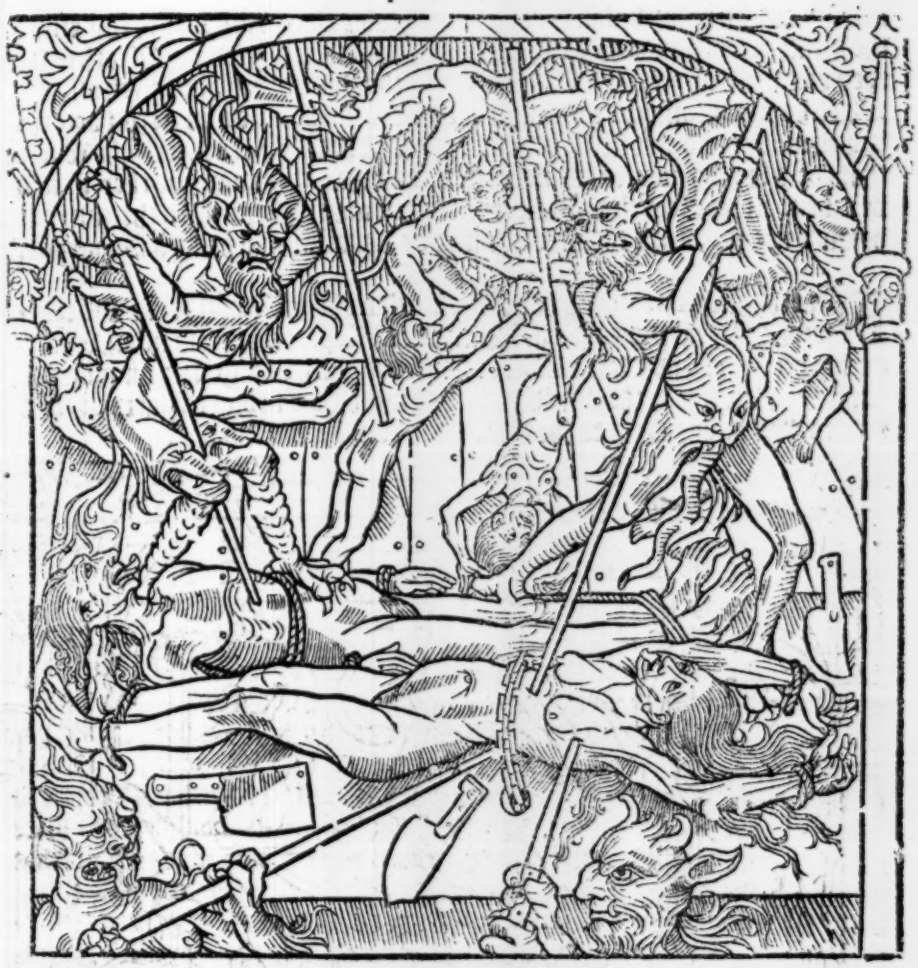
ENuie is dolour and sorrow of the heart of the felicity and prosperity of other, the which sinne is soueraignely cursed, for that it is contrary to Charity, that is soueraigne head of all vertues. Whereby it is great signe of reprobation, for by it the fiends know them that shall bée damned, as Charitie is signe of saluation, and whereby God knoweth who shall bée saued. Enuious people bée fellowes vnto the deuill. For if so be that an enuious man doe win, then he is very glad, and if he lose, he is euill angry with them. Enuious men be so infect and corrupt, that good odors to them stinketh, and swéet things vnto them séeme sower, in likewise is the good name and prosperity of other, but stinking things and sower to them be swéet, the which be vices, reproches, aduersities, and euill fortunes, that they know or heare said of other. The enuious folke séeke their wealth in the aduersity of other, as when of the harme of other they séeke the good in reioycing them, but with this they be not yet satisfied, but of anew they be tormented, for they haue not such ioy without displeasance and affliction at the heart, whereby they be tormented, for he that séeketh his wealth in the aduersity of another, is like to him that séeketh the fire in the bottome of a water, or looketh for wooll on an Archins backe, the which things be but all follies and abusions. Enuie is but the goods and felicities of this world, for the cursed sinne of enuie may not ascend into heauen. It is a thing difficile to heale, for it taketh root and is fixed in the heart secretly, wherefore it is hard and impossible to be done away by medicine, wherefore with great paines is any made whole that is infected with it. The enuious mens tongues be likened to a thrée edged sword, that hurteth and cutteth thrée manner of wayes. The first, he hurteth and woundeth his owne soule. The second, him that he telleth his tale vnto, and thirdly, he slaieth him by whom he telleth his cursed tale.

Thus endeth Enuy, and followeth the History of Wrath.

Wrath.

THirdly said Lazarus, I haue séene in hell a great caue tenebrous and obscure, full of tables like butchers stalles, or great butcherie, whereas irefull men and women were thorow pierced with trenching kniues, and sharpe glaiues, and with long speares pierced their bodies, where with the most horrible and fearefull butchers of hell hewed and betrenched them with their glaiues and knifes, impiously without ceasing.

So



AS peace maketh the conſcience of a man to be the dwelling place of God, ſo curſed Wrath maketh it the habitation of the deuil. Wrath eſtſeeth and leeſeth the eye of reaſon, for in a Wrathfull man reaſon is baniſhed: there is nothing that kéepeth ſo much the image of God in man, as ſwéetneſſe, peace, and loue, for almighty God will bée there as peace and concord is, but Wrath chaſeth them from man, ſo that our Lord may haue no abiding. the Wrathfull man is like to a demoniacle, the which hath the deuill within him, cauſing him to torment and ſtriue with himſelfe, foaming at the mouth and gnaſhing with his téeth, for the intolerable paine the enemy doth vnto him. In likewiſe the Wrathfull man is tormented by Wrath, & doth oftentimes worſe than the Demoniacle, for without patience they beat the one with the other, ſaying iniuries, reproches, villanies, and giue themſelues to the deuill body & ſoule,

and say and do many vnlawful and domageable things, by Wrath sometime the deuill getteth an whole generation or all a country. When Wrath is set then commeth noyse, and then vengeance that destroyeth and loseth all, the which happeth sometime through one Wrathfull man, as an vrefull dog the which moued and put strife among other. The fisher troubleth the Water that the fish may not see his net, to the end that they may goe therein and be taken. In like sort the Deuill troubleth a man by Wrath, to the end that he know not the harme that he commiseth by his Wrathfull heart and courage.

FOurthly, said Lazarus, I haue seen in hell an horrible hall darke and tenebrous, Wherein was a great multitude of serpents big and small, Whereas slothfull men and women were tormented With bitings and stingings of venemous Wormes, the which pierced them thorow in diuers parts of their bodies, Wounding them to the heart With extinguishible paine.

Of

Of slothfull people.

Sloth is tistresse of spirituall goods, that should bee ordained to God; Wherefore the loue to serue God as they ought to doe With heart and mouth, and by good operation, Who that will loue God, ought to know him to be the Redéemer and Sauiour of all goodnesse, that We haue had and receiued euery day, knowledging our selues sinners. Great folly it is When by sloth in the time of this brenuate life, We gather not goods for the life eternall. But in these dayes many be slothfull to doe well and diligent to doe euill, so that if they Were diligent to doe Well, as they be to doe euill, they Were right happy: also sloth is the beginner of sinne, and a great enemy to God, for he letteth men and Women to serue God, and to know their maker and redéemer, and sender of all goodnesse that they haue here they be great fooles that be so slothfull here in this little time of this short life, that Will gather no goods to bring the soule to euerlasting life. But now adayes people be slothfull in doing of good, and full diligent to euill, and if they Were as diligent to doe good as euill, they Were full of grace. Now he that Will thinke as after his death is not Wise, for then he shall haue but the good déeds that he hath done in his life before, then shall be sorrow and plaine of the time that he hath lost by sloth, and shall sorrow that he did no good déeds When he had time and space here in this World.

Here endeth sloth and followeth the History of Couetise.

Iftly, said Lazarus, I haue séene in the infernall parts a great number of Wide caudrons and kettles full of boyling lead and oyle, With other hot metals molten, in the Which Were plunged and dipped the couetous men and Women, for to fulfill and replenish them of their insatiate couetise.

The

The couetous men and women.

COuetise is a great sinne and wicked in the sight of God. For the couetous man imagineth more to get a peny, than the loue of God, and had leuer lose God than one halfe peny: for oftentimes for a little thing he lieth and forswareth himselfe, and sinneth deadly. The faith, hope, and charity that should be in God, the couetous man putteth in his riches. First faith, for he beléeueth to haue such things the which be necessary for him, sooner for his goods than by the gift of God, as if that God might not helpe him, or as if that God had no solicitude of his seruants.

Also

Also the couetous man hath hope to haue the more ioy and consolations by his riches than God may giue them. And also the couetous man setteth all his heart on his goods and not on God, and thus the couetous man and woman haue their charity in their rich chests, coffers, and bags. The couetous man hath his heart more on his goods than on God: there as is the heart there is their loue, and loue is charity, and so couetous men haue their hearts on their goods The couetous man sinneth gathering his good, and in vsing it euill, and in louing it ouermuch, and sometimes better than he doth God, the couetous man is taken in the net of the Deuill, by the which he loseth euerlasting life for small temporall goods, as the bird doth go into the pitfall for a worme & loseth his life: and as the mouse is taken in a fall or trap, and loseth his life for a little bakon. The couetous men and women bene like curs or dogs the which doe kepe carrion, and when their bellies be full they lie downe by it and kepe away the birds that they may not eat, but dieth for hunger for fault that the curs haue too much. In likewise the couetous men with-hold the goods that poore men may get none, and letteth them die for hunger, and holdeth them in their subiection, and the Deuill holdeth the rich men in his subiection that doth the poore men wrong.

Thus endeth the paine for the couetous men.

Here followeth the vi. paine of Hell.

The vi. paine said Lazarus that I haue sene in hell is (in a vale) a foule foule and stinking at the brim, in which was a table with towels right dishonestly, whereas gluttons bene fed with toads and other venomous beasts, and had to drinke of the water of the said foule.

The

THe throat is the gate of the body of man, ſo when enemies will take the caſtle, if they may win the gate, they will lightly haue all the caſtle: So when the deuill may win the throat of a man by gluttony, eaſily he will haue the remnant and enter into the body accompanied of ſins, for the gluttons conſent vnto all vices. And for this cauſe it were neceſſary to haue a good guard at the gate, that the deuill enter not. For when one holdeth a horſe by the bridle, he may lead him where he will, ſo doth the deuill the gluttonous man where him liſt. The ſeruant that is ouer eaſily nouriſhed rebelleth oft againſt his maiſter, the belly ouer filled with meat and drinke is rebell to the ſoule, ſo that it will do no good operations. By gluttony many bin dead which might haue liued longer, and ſo they haue bin homicide of themſelues, for exceſſe of too much eating and drinking corrupteth the bodies, and engendereth ſickneſſes,

neſſes the which often abridgeth and ſhortneth the liues. And they that nourith well the fleſh, prepare meat for Wormes, and ſo the glutton is cooke of Wormes. A man of Worſhip would be aſhamed for to be cooke of a great Lord: more aſhamed ſhould he be, to be a cooke for Wormes. They that liue after the deſire of the fleſh liue after the rule of the Swine, in eating without meaſure like an vnreaſonable beaſt. This is the hog as it were an Abbot ouer gluttenous people, of whom they hold their order and regule, whereby they bene conſtrained to kepe them in their cloyſter, that is, in the Taueme and Ale houſes. And like wiſe as the hog their Abbot lieth in a rotten dung hill or in the miry puddle, ſo doe they alwaies lie in the ſtinking infection of gluttony, till they be drunken and without wit.

The vi. paine ſaid Lazarus, I haue ſeene a field full of depe Wels repleniſhed with fire and ſulphur, whereout iſſued ſmoake thicke and contagious, wherein all lecherous perſons were tormented inceſſantly with deuils.

Of

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OF all the seuen deadly sinnes lechery pleaseth most vnto the Deuill, for it filleth and corrupteth both the body and the soule together, and by lechery the Deuill winneth two soules at once, and many lecherous persons vaunt themselues and say, that they may not haue their full desire and lust of that sinne. Lecherous men and women be more deformed and vgly than the Deuill in the superabundance of that sinne. He is a foolish merchant that makes a bargaine of the which hée knoweth right well that hée shall lose thereby, and repent him of his bargaine making. In like manner of wise, each lecherous man hath great paine, and spendeth his goods and his vnderstanding to fulfill and accomplish his lusts and delights, and after repenteth him of his expence, and yet the worst is he is in danger of his soule till he be repentant, and doe sufficient penance. The lecherous men and women liuing beene tormented with thrée infernall paines, as heat, stinke, and remorse of their conscience: For they be hot by concupiscence, they be stinking for their immundicity, for such sinne is all stinking and maculateth the body and soule, where all other sins file but the soule.

Also they be not without remorse of conscience for the offence they haue done to God. Lechery is the pit of the Deuill, wherein he maketh sinners to fall, to the which many helpeth the Deuill to cast themselues in it, when willingly they goe to the him, knowing that the Deuill will cast them in. Good it is not to hearken to women, better it is not to behold them, and much better it is not to touch them. To this sinne belongeth foule words, villaine songs, dishonest touchings, the which abhorreth not bawds, harlots, whores, and such as frequenteth and perseuereth in the same.

Thus endeth the seuen deadly sinnes, figured each by himselfe like as Lazarus had seene in the parts infernals.

Hereafter followeth the third part of the Kalender *Compost of Shepherds, salutary Science, and Garden* of vertues.

Chap. ix.

Who that will haue on a peece of earth great abundance of fruit, first they ought to take away all things that beene noysome, and after labour it well, and then sow good seeds, In likewise a man should labour and cleanse his conscience of all his sinnes, labour by holy meditations, and sow vertues and good operations for to gather fruit of euelasting life.

Then sith that here before hath beene spoken of vices, rudely and lightly, now it behoooueth hereafter to speake of vertues in the third part of this present booke, the which shall be as a little garden pleasant full of trees and flowers, in the which the contemplatiue person may sport & play, and by good enlignments gather sundry vertues, and edifie himselfe in gods exercise, wherewith his soule shall bee enormed and ordained after his spouse Jesu Christ when he shall come to visit and dwell with him. In the beginning of the which part shall be the Oraison dominicall of our Lord, with the declaration the better to vnderstande, and the said part shall containe iii parts.

The first part shall bee the declaration of the said prayer, the second of the salutation Angelike that Gabriell made to Mary when she conceiued

her child Jesus, the third shall be of the twelue articles of our faith, the iiii. shall be of the ten Commandements of the Law, the v. shall be of the field of vertues. For the first, ye ought to know that by the orison of our Lord, that is the Pater noster. When wee say it wee demand of God sufficiance of all things necessary for to salute and helpe of our soules and of our bodies, not only for vs but for all other, and for all this cause We ought to haue the said orison in great contemplation, and say it with great deuotion vnto God. And vnto young people it should bee taught and said to them, for though they vnderstand it not, yet it profiteth them to haue the kingdome of heauen, and they say it in perfect loue and charity, in the Pater noster We aske seuen petitions, by each petition We may vnderstand seuen other things, as the seuen Sacraments of the holy Church, the seuen gifts of the holy Ghost, the seuen armours of iustice spirituall. The seuen vertues principall that We should exercise. The seuen Workes of mercy bodily. The seuen Workes of mercy ghostly. The seuen deadly sinnes, that We should dread. The declaration is this. Our father Which art in heauen, thy name be made holy. In this petition We aske of God our father to be his sonnes, for otherwise We can not be called his sonnes, nor he our father, and that his name may be made by vs more holy than any other thing, Wherefore We receiue the Sacrament of baptisme, Without that man may not be made the sonne of God, and to receiue the vertue of meeknesse against pride, and then to cloth the naked, and helpe the needy both bodily and ghostly. The second is, thy kingdome come to vs in this petition. Inasmuch the name of God may not be perfectly hallowed of vs in this word, wee aske his realme, in the Which perfectly We shall hallow it for to that kingdome we be very heires. This petition is the Sacrament of priesthood by the Which We are taught to good workes, and the gift of the holy ghost is the gift of vnderstanding, for to vnderstand and desire the kingdome of heauen, and wee arme vs with the helme of largenesse against couetous. The third petition is, thy Will be done in earth as it is in heauen, for it is the perfect Will of God that his Will should be fulfilled, that is his commandement: by this petition We make obeysance to God in our hearts when We desire to do his Will, by this is vnderstood the sacrament of mariage, by the Which We auoid fornication, and the gift of counsell of the holy ghost for to order our obeysance veritably, and so We arme vs with the armour of saluation against Enuy. The fourth petition is, our daily bread giue vs this day. Here We aske of God to be sustained With materiall bread for our bodies, and spirituall bread for our soules, that is, the bread of life, the body of Jesu Christ the Which wee receiue by faith, in mind of his passion. The gift of the holy ghost is strength to be faithfull in our beléefe, take We the sword of patience against the sinne of ire, and visit the sicke men bodily, and vse vertue of tempeyance against Wrath. The fifth petition is, forgiue vs our sins as We forgiue all men, for trust well, he that Will not forgiue for the loue of God, God Will neuer forgiue

giue him his sinnes. And these three petitions following we aske of God to be deliuered from all euill, as of the sinne that we haue done deadly, and by these we aske of God to be assoiled, and to giue vs pardon by his mercy, by the which we understand the Sacrament of penaunce and forgiuenesse of sinne, the holy Ghosts gift is science for to understand the workes of mercy, and to escape sinne.

And so clothe vs with lightnesse against couetise, & comfort poore prisoners and giue good counsell to them that aske and nede it, and take the vertue of faith against couetise. The vi. petition is, suffer vs not to be ouercome in temptation by the second euill that is done, but it may happen and we fall by the way of temptation. Here we aske of God to be stedfast in the faith, and that we may gladly doe good workes in the vertue of hope and strength to doe good deeds, and to withstand temptation, to the which profiteth to vs the Sacrament of confirmation, which giueth to vs the knowledge of God by the vertue of verity. The gift of the holy Ghost and so take we the speare of sobernesse against gluttony, and comfort Pilgrims by vertue of hope. The vii. petition is to deliuer vs from euill. Amen. The third euill, is euill of paine that sinners may haue if they serue not God, and by this petition we aske that we may be deliuered from all paines, and saued in Paradice, vnto this say we all Amen. By these we aske, so it be done as we desire. By the which we receiue the Sacrament of the latter annointing which giueth vs the sure way of saluation, the gift of the holy Ghost is dread of iudgements of God, and gird vs with the girdle of chastity against lecherie, and bury we them that be dead bodily, and pray for our enemies ghostly, get m vs the vertue of charity, and eschue the sin of lechery.

¶ Thus endeth the Salutary science of the garden of vertues.

Hereafter followeth another declaration of the Pater noster. Chap. x.

OUr Father right maruellous in his creation, swéet and louing, rich of all goods that béene in heauen, mirror of trinity, crowne of iocundity, and treasure of felicity. Holy be thy name and swéet as hony in our mouth, thou art the melodious harpe that causeth deuotion to sound in our eares, and to haue it continually by the desire of our hearts. Thy realme come to vs, in the which we shall be euer in ioy and rest without trouble, and sure neuer to lose it. Thy will be done in earth as it is in heauen: as to loue all that thou louest, and to hate all that thou hatest, and that we kéepe euermore thy commaundements. Our daily bread giue vs to day, that is to say, bread of doctine, bread of penance, and bread for our bodily sustentation. And forgiue vs all our sins that wee haue done against thée, against our neighbours, and against our selfe. Semblably as we forgiue other that haue offended vs, by words in our bodies, or our goods, and suffer not that we be ouercome in temptation, that is to say, as by the deuill, the world, and the flesh. But deliuer vs from all euill workes ready done, and also them for to come.

Here followeth the history of the Pater noster row.

IN the story here before, sheweth the simple people how this holy prayer the Pater noster should be said to God the father, and to God the son, and God the holy Ghost, and to none other. The which prayer containeth and taketh all that bee rightfully asked of God, and our

Lord

Lord Jesu Christ made it there, to the intent that we should haue more hope and deuotion, and he made it on a time when he taught his Apostles, specially to make orison. And then the disciples said, Lord and master learne vs to pray, and then our Lord opened his holy mouth and said to his Apostles: When ye will make any prayers, after this manner as here followeth shall you begin, saying thus.

Our father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs, and let vs not be led into temptation. But deliuer vs from euill. Amen.

Hereafter followeth the saluation that the Angell Gabriell made to the glorious Virgin Mary, with the greeting of the holy woman S. Elizabeth.

Haile Mary full of grace, our Lord is with thee.

Blessed art thou of all women, and blessed be the fruit of thy wombe Iesus.

Secondly, in the booke of Iesus, the Saluation is such.

Haile Mary full of grace, our Lord is with thee. Blessed be thou amongst all women, and blessed be the fruit of thy wombe, Iesus Christ, Amen.

The salutation of the Angell Gabriell.

IN this salutation is three mysteries. The first is the salutation that the Angell Gabriell made. The second is the louing commendation that Saint Elizabeth made mother to Saint Iohn Baptist. The third is the supplicatiō that our mother holy church maketh. And they be the most faire woords that we can say to our Lady: that is, the Aue Maria, wherin we salute her, praise her, pray her, and speak to her. And therefore it is only said to her, and not to S. Katherine, nor to S. Margaret, nor to none other Saint. And if thou demand how thou mayest then pray to other Saints, I say to thee, thou must pray as our mother holy Church prayeth, in saying to Saint Peter, Holy S. Peter, pray for vs. S. Thomas pray for vs. That they may pray to God to giue vs grace, & he forgiue vs our sins. And that he giue vs grace to do his will & penance, & kepe his commandements, & so we shall pray to the Saints in heauen after the necessity that we haue.

S. Petre, S. Andrew, S. James the great, S. John, S. Thomas, S. James the lesse, S. Philip, S. Bartholomew, S. Mathew, S. Simon, S. Jude, and S. Mathias.

Thirdly, in the booke of Iesus is salutary science, and is the Credo, which we ought to beleeue on paine of damnation. Chap. xi.

I beléeue in God the father almighty, maker of Heauen and earth, and in Jesu Christ his only Sonne our Lord,

which was conceiued of the holy Ghost, and suffered passion vnder Ponce-Pilate, crucified, dead, and buried,

went into hell, the third day rose from death. Ascended into heauen, and sitteth on the right hand of God the Father,

And after shall come to iudge the quicke and the dead. I beleeue in the holy Ghost.

The Holy Catholike Church, the communion of Saints, and remission of sinnes.

The rising of the flesh, The life euerlasting. Amen.

Saint

SAint Peter put the first Article and said, I beléeue in God the Father almighty, creator of heauen and earth. Saint Andrew put to the second and said, I beléeue in Jesu Christ his onely Son our Lord. Saint Iames the great put to the third, saying, I beléeue that he was conceiued of the holy Ghost, borne of the Virgin Mary. Saint Iohn put to the fourth, saying, I beléeue that he suffered passion vnder Ponce Pilate, Was crucified, dead and buried. Saint Thomas put to the fifth, saying, I beléeue that he descended into hell, and the third day arose from death to life. Saint Iames the lesse put to the sixth, saying, I beléeue that he ascended into heauen and sitteth on the right hand of God the Father omnipotent. Saint Philip put to the seuenth, saying, I beléeue that after he shall come to iudge the quicke and the dead. S. Bartholomew put to the eighth, saying, I beléeue in the holy Ghost. S. Matthew put to the ninth, saying, I beléeue in the holy Church Catholike. S. Simon put to the tenth, saying, I beléeue the communion of Saints and remission of sinnes. Saint Iude put to the eleuenth, saying, I beléeue the resurrection of the flesh. Saint Mathias put to the twelfth, saying, I beléeue the life eternall, Amen.

Here followeth the Creed as it ought to be said.

IBeléeue in God the father almighty creator of heauen & earth, And in Iesus Christ his only son our Lord. That he was conceiued by the holy Ghost, borne of the Virgin Mary. Suffered passion vnder Ponce Pilate, crucified, dead and buried. Descended into hell, and the third day arose from death. Ascended into heauen, and sitteth on the right hand of God the father omnipotent. And after shall come to iudge the quick and the dead. I beléeue in the holy Ghost, The holy Church Catholike. The communion of Saints, remission of sins: Resurrection of the flesh, and life eternall, Amen.

THis Créed was made and composed by the xii. Apostles of our Lord, of the which euery Apostle hath put to his Article, as is here aboue shewed in the Créed, as much of one part as of the other, & our faith Catholike is contained in the said xii. articles, that is the beginning of our health, Without the which none may be saued, ne doe nothing that is agréeable to God, & faith ought to be at the heart by knowledge of God. In the mouth by confession, and prayings to him in worke, by exercising of his commandements and good workes, and the which sheweth them that so doth, to haue true faith and life, that is to say, to saue them. And how will that faith in heart be good in the mouth also, neuertheless the best is that which lyeth in good workes one doth, and is the same faith that lieth in the heart and mouth, for there is but one faith, and one God. And this same Creed ought to be had and knowne of euery man & woman hauing age competent & vnderstanding of reason, and ought for to say it both in the morning & in the euening euery day deuoutly, for it is of

right

right great deuotion. Therefore a good Christian man assoone as he riseth from his bed, and is arraied and cloathed, kneeleth beside his bed or other where, and first blesseth him with the signe of the crosse, and then saith Credo in deum, or I beleeue in God the father almighty as is aboue said. Then after, the Pater noster to God, and to our Ladie the Aue Maria, and afterward recommend him to his good Angell, in making prayer to him saying. My good Angell, I require thee to keep and gouerne me. In likewise when he goeth to rest at night. And so at the least twice in the day, at the morrow and in the euening.

Fourthly, in the booke of Iesu, is the ten Commandements of the Law, that God gaue to Moses on the Mount of Sinay, for to preach and to teach the people. Chap. xii.

One God only thou shalt loue and worship perfectly.
By God in vaine thou shalt not sweare, nor by that be made truly.
The Sundaies thou shalt keepe in seruing God deuoutly.
Father and Mother thou shalt honor, and shalt liue longly.
Manslayer thou shalt not be indeed willingly.
Lecherous thou shalt not be of thy body, ne consentingly.
No mans good shalt thou steale, nor withhold falsly.
False witnesse thou shalt not beare in any wise lyingly.
The worke of the flesh desire, but in marriage only.
The goods of other couet not to haue them vniustly.

FOurthly, the said commandements ought to be obserued & accomplished vpon paine of euerlasting damnation of body and soule, of them haue the vsage of reason: for without the knowledge of them conuenable, we may not eschue and flie the sins, nor haue knowledge of them, nor confesse vs veritably of our sins, wherefore the ignorance of the common by desire, affection, or other malice, excuseth not them that know them not, but accuseth and condemneth them, and therefore our Lord commandeth them to be had in meditation in their houses and without, in sleeping and in waking, and in all workes. And thus we bee holden and bound to keepe them, so that he which neuer heard speake of them, and thinketh not to doe euill, if he trespasse in one willingly, and dieth soone after, hee should bee damned perdurably. By this it appeareth that ignorance of the commandements be perillous, wherefore each man and woman study for to know them, & learne them such as thou must giue a reckoning for, as your children, seruants, and other.

The

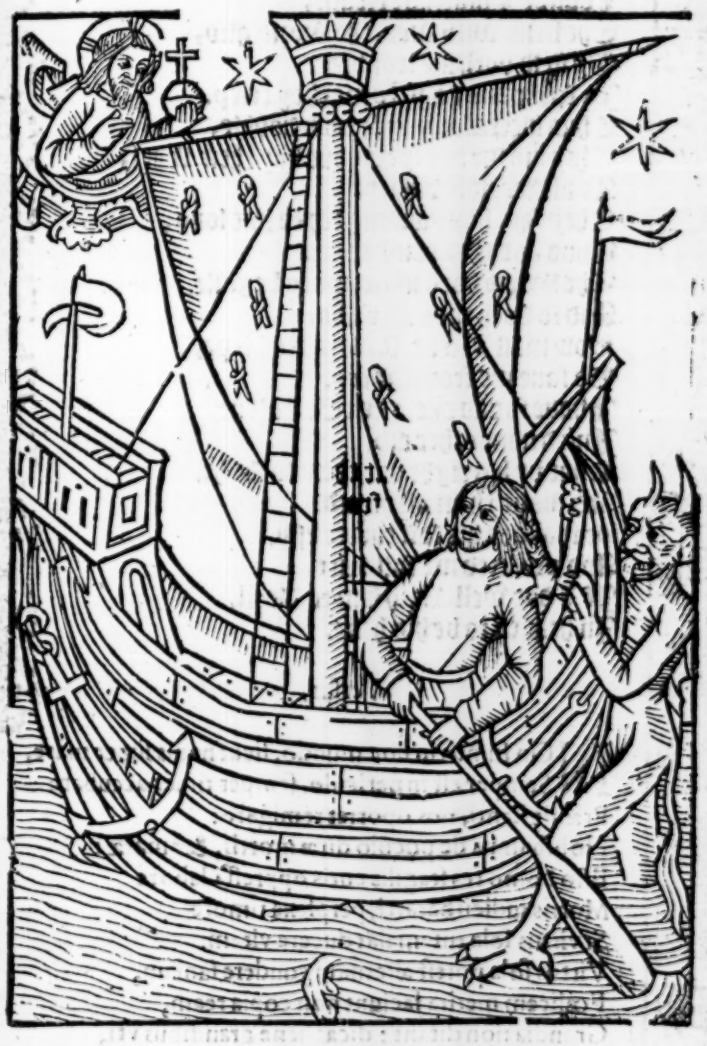
The fiue Commandements of the Church.

FIfthly, in the booke of Jesus bene the fiue Commandements of the holy Church, which ought to bee kept of all them that hath vsage of reason, after as they be of power. And it is said after that they bé of power, for if the man or woman that may not confesse them, or receiue at Easter, or kéepe the holy day commanded, or at the fast of obligation when they haue will to doe them, and béene lawfully letted, sinne not. But euery man and woman kéepe them, that Auarice, Sloth, or desire to sée many pleasures, as dances, playes, or iuglers, or dispraising of our mother holy Church, be not cause they trespasse the commandement, to the end they run not in damnation, from the which kéepe vs for the mercy of God. Amen.

Here is to be noted that the transgression of the Commandements of holy Church obligeth deadly sinne, and by continuance eternall damnation, as doth the obligation of the commandements of the Law, of whom is spoken before. For they that heare the Priests reading the commandements in the Church on the Sundaies in the parochiall seruice time, and accomplisheth the said commandements, heareth God, and doth his will, but all that mispraiseth the Priest, and doth not their commandements after the ordinance of the Church, mispraiseth God, and sinneth mortally.

Here-

Hereafter followeth of the man in the Ship, that ſheweth the vnſtableneſſe of the world. Chap. xiii.



Qui finem attendit fœlix, & qui bene viuit. Ergo quiſquis ades precor hic, ſta, perlege, penſa.
Mortem præmetuens veniam pete, corrige plara. De reliquis cautus bene fac te crimine ſerua.

Fœlix qui potuit tam tutum tangere portum, Sed miſer eſt quicunque ſub peſte gehenne.
Viue mori preſto munda ſub mente quieris, Semita non virtus deus optimus anchora portus

GOd guide me right that once I might,
Come to the port of peace,
Mine exchange make, and returne take.
That mine enemies me to ceale,
One me followed, would me haue ſhalowed.
In the gulfe dangerous,
With worldly glaſſe, he doth me toſſe,

Among

Among the Waues perillous,
On rales hollow, some doe me follow,
Enemies me to take,
A great number doe smite me vnder,
I doubt I shall not escape,
The fiend With Woe, the World also,
My flesh doth me trouble,
In Wake and slæp, to me they cræp.
Thus increaseth my sorrow double,
They bid me not spare, but buy their Ware,
As all Worldly vanity.
They say, hope among for to liue long,
Thus doe they comber me.
The World doth smile, me to beguile.
And so doth the other two,
Now must I sæke, some me to kæpe,
To saue me from my foe.
I haue found one, euen God alone,
I næd none other aid,
That by his right put them to flight,
And made them all afraid.
He spake to me full curteously,
And profered me full faire,
If I doe well. With him to dwell,
In heauen to be his heire.

Versus.

NOn sumus in hoc mundo, sicut nauis super mare,
Semper est in periculo, semper timet accubare
Prævigilanti, nos oportet remigare:
Ne bibamus de poculo diræ mortis, & amaræ:
Este homo res fragilis curis oppressa labore
Mortis iudicii baratri, perplexa timore
Si virtus sola tutam dat ducere vitam,
Virtus sola potest æternam condere famam,
Fœlicem merita faciunt non copia ream,
Grandia non ditant: dicat bene grandibus vti,
Discite nunc mortales, quam sint mortalia vana:
Præcessere patres matres magnique parentes:
Non sequimur paribus ad mortem pallibus imus:
Vnde superbimus, in terram, terra redimus.

Super

Super non fueram, nec ero post tempora pauca,
Millia nunc putrium quorum iam multa voluptas,
Perdita fama siler, anima anxia forsitan ardet.

THe mortall man liuing in this world, is well compared to a ship on the sea, or on a perillous riuer, bearing rich merchandise, which if it come to the port where the merchant desireth, he shall be happy and rich. The ship alwone as it is entred into the sea, vnto the end of her voiage night and day, is in perill to be drowned or taken with enemies, for in the sea be perills without number. Such is the body of man liuing in the world; the marchandise that he beareth, is his soule, his vertues, and good workes; the port or hauen is death and paradise for the good, to the which who that goeth thither is soueraignly rich, the sea is the world full of sinnes: for who that assaieth for to passe it, is in perill to lése body and soule, and all his goods, & to be drowned in the sea of hell, from the which God kép vs. Amen.

Here followeth the field of vertues. Chap. xiiii.

AND walking furthermore in the field of vertues, & in the way of health for to come to the Tower of sapience, it necessarily behoueth to loue God, for without the loue of God none can be saued, and who that will loue him ought first to know him, for of his knowledge one commeth to his loue, that is Charity, the soueraigne of all vertues. They knowledge God and loue him that képe his commandements, and they misknow him that doe not so, to whom in the great necessity of their diseasing, and at the day of iudgement, he shall misknow them, & say to them, I know you not, nor wot what ye be, goe ye cursed out of my company. Knowledge we then God and loue him, and if we will doe thus, know wee first our selfe, and by the knowledge of our selfe, we shall come to the knowledge and loue of God, and the more we know our selfe, the better we shall know God, and if we be ignorant of our selfe, we shall haue no knowledge of God. To this purpose we must note one thing, and know seuen. The thing we must note is this, Whosoeuer knoweth himselfe, knoweth God, and shall not be damned, and who is knoweth not himselfe, knoweth not God, and shall not be saued: vnderstand of them that haue wit and discretion with lawfull age, of the which knowledge none is excused after he hath sinned deadly, for to say that he was ignorant. By this appeareth the ignorance of himselfe and of God right perillous. Deadly sin is beginning of all euill, and contrarily knowledge of God, and of himselfe is soueraigne science and vertue, beginning of all goodnesse. The seuen things we ought to haue, béene the twelue articles of the faith which we ought to beléeue stedfastly. Also the petitions contained in the Pater noster, by the which we demand all things necessary for our health, and that

We ought to hope in him, also the commandements of the Law, and of the holy Church, which enligneth vs what we should doe, and what we should not doe, and all things belonging to the same. Also if we be in the grace of our Lord, or not. And howbeit we may not know it certainly, nevertheless we may haue some coniectures, which be good to know, and knowledge of God. Also knowledge of himselfe, by the which things we may come to the true loue and charity of God, to accomplish his commandements, and merit in the realme of heauen, wherein we shall liue perdurably. Of the iii. first is enough said, that is, to know the twelue articles of the faith, in the which lieth our faith and beléefe; and the things that we ought to demand of God be contained in the Pater noster, wherein our hope lyeth. Also the ten commandements of the Law, and of holy Church, whereas charity is shewed in such as kéep them, by probation of the loue of God, and doe his commandements and good workes. Now will we speake of the other foure, and first of the vocation in which we be, which is the fourth thing that each man ought to know. Each man ought to know his vocation, and the things belonging to the same be iust and honest for his health, and rest of his conscience.

A good Shepherd ought to know the art of shéepe-kéeping, and to gouerne shéepe, and lead them into pastures, and to heale them when they bée sicke, and shéere them in season, to the intent, through his default no dammage come to his Master. In likewise hee that laboureth the corne, to know what ground were good for euery manner of graine, and ought to till the earth, and when time is, to sowe, wéed, reap, and thresh, so that his Master may haue no dammage by him. Semblably a Surgeon ought to know how to comfort and heale such folkes as hée hath charge of, without hiding of his art or Surgery. Consequently a Merchant ought to know the vtterance of his merchandise to others, with no more fraud, than he would himselfe should haue. Also an Aduocate, or a Proctor, ought to know the rites and customes of places, that by their fault Iustice be not peruerted. A Iudge also ought to know (both the parties heard) who hath right, and who hath wrong, and iudge equally after true iustice. Also a Priest, or a religious man, ought to know their orders, and keepe them, and aboue all things ought to know the law of God, and teach them vnto the ignorant. And thus of all other vocations. For all them as know not their vocation, be not worthy to be, and liue in perill of their soules for their ignorance. The fifth, that all men ought to know, is if he haue discretion and vnderstanding to know if he be in the grace of God or not. And howbeit right difficile, for God only knoweth it; neuertheless we may haue coniectures that sheweth it, and sufficient for Shepherds and lay people to know if they be in the loue of the Lord, & if they haue coniecture to be in it, therefore there ought none to repute themselues iust, but ought to humble themselues, and aske him mercy as maketh sinners become

iust

and none other. Principally we ought to know this science when we will receiue the body of Jesu Christ. For who that receiueth his grace and goodnesse, receiueth his saluation, and who that receiueth him otherwise, receiueth euerlasting damnation, of the which thing euery man is iudge in himselfe of his owne conscience, and none other. The coniectures whereby we may know if that we be in the grace of God or not. The first coniecture is, when we doe trauell for to cleanse our conscience of our sins by penance, as much as if we laboured to get some great good, that we bee not culpable of any deadly sinne done, or in will to doe, nor in any sentence, then it is good coniecturing to be in the grace of God. The second coniecture, that sheweth in likewise to bee in the grace of God, is when we bee more prompt and ready to good, obseruing and keeping the commandements of God, and doe all good workes that we should haue accustomed. The third coniecture is, when we heare gladly the word of God as Sermons and good counsellers for our saluation. The fourth, when we be sorry and contrite at our heart to haue committed and done any sinne. The fifth is, when with good purpose and will of our selues, we persuer to keepe vs from sin in time to come. These coniectures be they, whereby Shepherds, and lay people know if they be in his grace or not, as much as in them is possible to know. The sixth thing that euery man ought to know is God, for all men ought to know God, for to accomplish his will and commandement, by the which he would be loued with all thy heart, with all thy soule, and with all the force that we haue, which we may not doe if we know him not, then who that would loue God, ought to know him, and the more that they know him, the more they loue him: wherefore hereafter shall be said how Shepherds and simple people doe know him. Shepherds, and simple people for to haue knowledge of God of their possibility considering iii. things. The first is, that they consider the right great riches of God, his puissance, his soueraigne dignity, his soueraigne nobleneſſe, his soueraigne ioy and blisse: the second is, for they consider the right noble, right great and marueilous operations and workes of our Lord God. And the third consideration is, for they consider the innumerable benefits that they haue receiued of God, and that continually euery day they receiue of him, and by these considerations they come to his cognisance and knowledge. First to know God, Shepherds and lay people considereth his great riches, plenteous abundance of the goodnesse that he hath, for all the treasures and riches of heauen, and of the earth be his, and all goodnesse he hath made, of the which he is fountaine, creator, and master, and distributeth them largely vnto euery creature, and he hath no need of any other. wherefore it behoueth to say that he is right rich. Secondly, he is right puissant, for by his great puissance he hath made heauen, earth, and the sea, with all things contained vnto them, and might drowe them if it were his will, vnto the which puissance all other be subiect, and tremble before

him for his great excellency. And who that would consider euery worke of God, should finde enough to maruell on. By the first of these considerations God is knowne to be right rich, by gifts that he giueth to his friends: and by the second he is knowne right puissant, for to venge him on his enemies. Thirdly, he is soueraignly worthy, for all the things of heauen and earth oweth him honour and reuerence, as to their Creator and him that made them, as we see children honour father and mother of whom they be descended by a generation: and all things be descended of God by a creation, to whom ought to be giuen great reuerence, and he is so worthy. Fourthly, he is soueraignly noble, for who that is soueraignly rich, puissant, and worthy, him behoueth to bee soueraignly noble, but none other but God hath riches, puissance, and dignity as he: hath wherefore of such nobles ought to be said that he is right noble. Fifthly, he hath soueraigne ioy, for hee that is rich, puissant, worthy and right noble, is not without soueraigne ioy, and this ioy is full of all goodnesse, and ought to be our felicitie, to the which we hope to come. That is, to know and see God in his soueraigne ioy and gladnesse, for to haue with him eternall ioy that euer shall endure. And this is the first consideration of GOD, that shepherds and other simple people ought to haue. Secondly, for to know God considering his great nobleneſſe and maruellous workes, the bounty and the beauty of the things that he hath made, for it is commonly said, one may know the workman by the worke. Knowledge we then the worke of God, and knowledge we that his beauty and bounty shineth in the operations that he hath made, which if they be faire and good, the workman that hath made them, must néeds be faire and good without comparison, more than any thing that he hath made. See it considered of the heauens, and the things therein set, what noble and maruellous worke, how may one consider their excellence and bounty? Be it considered also as we may of the earth, the right noble & maruellous workes of God, the gold, the siluer, and all manner of mettals and precious stones in it, the fruits that it beareth, the trées, the beasts that it sustaineth, and of the bounty that it nourisheth. Be it in likewise considered of the sea, the riuers, and the fish nourished in them. The weather, the elements, the ayre, the winds, and the birds that flie in them, and all the vsage and seruice of men. And consider the workeman that of his puissance hath made all, & by his sapience hath right well ordered his works, and gouerneth them by his great bountie, and by this manner we may know God, as shepheards and simple folkes in considering his workes. Thirdly, for to know God consider the great benefits that we receiue daily of him, which may not be numbred, for their great multitude, nor spoken of, for their nobleneſſe & dignity. Albeit in their hearts be sir principally noted. For the which another Shepherd giuing praising to God, said in this manner. Lord God I know thou hast induced me with thy infinit benefits by thy great bounty. First the benefit of thy

creation

tion, by the which thou madest me a reasonable man vnto thy image and similitude, giuing mee body and soule, and raiment to clothe mee. Lord thou hast giuen me my wits of nature, vnderstanding for to gouerne my life my health, my beauty, my strength, and my science for to get my liuing honestly, I yelde to thee graces and great thanks. Secondly, Lord I know the goodnesse of my redemption, how by thy misericordious pity thou boughtest me dearly by the affection of thy most precious bloud, paines, and torments, that for me thou hast suffered, and finally endured death, thou hast giuen me thy body, thy soule, and thy life, for to keepe me from damnation, wherefore humbly I yelde to thee graces and great thankes. Thirdly, Lord I know the goodnesse of my vocation, how of thy great grace thou hast called me againe, for to inherit thy eternall benediction, and also thou hast giuen vnto me faith and knowledge of thine owne selfe, as baptisme, and all the other sacraments, that none intendment may comprize their noblenesse and dignity, and that so many times hath pardoned me of my sins. Lord I know that this is to mee a singular gift, that thou hast not giuen to them which haue no knowledge of thee, whereof I am more beholding & humbly bound, I yelde thee graces and thankes. Fourthly, Lord I knowledge that thou hast giuen this world and the things that be therein made, for my seruice and vse, the office, the benefit and the dignity in the which I am, for sir I beare your similitude and image, which is reputed right worthy and noble whereof humbly I yelde thee graces and thanks. Fifthly, Lord thou hast giuen me the skie and his faire ornaments. The Sun. the Mone, and the Stars, that the day and the night serueth me, giuing brightnesse and light without to be recompenced by me, whereof I yelde to thee graces and thanks. Sixthly, Lord I knowledge thou hast made Paradise ready for to giue me, where I shall liue with thee in ioyes without end, if I do thy will and keepe thy commandements, and also I knowledge thy other infinit goodnesse each day done to me by thy bounty, the which enligneth me to know my God, my Sauiour, and Redeemer, wherefore I humbly giue thanks to thee. By these considerations Shepherds and simple people contempleth the bounty of God, and the benefits that they receiue of him. And know we him, and be we not in great knowledge of his benefits, in yelding thanks and praisings to him, and recompence of your goods in giuing to poore folkes for his sake, for ingratitude is a villaine sinne, that much displeaseth God. The seuenth and the last thing that each man ought to know, is to know himselfe, for it is the best meanes for to come vnto the knowledge of God, and for to make his saluation so to know himselfe first. Diuers folke know many things, that know not themselues, to whom should profit more to know themselues, than all things in the world, They that know the things of the world loueth them, seeketh them, and keepeth them, and know not, ne loue not, ne praise not, ne keepe not God in likewise, for they know him not: what profiteth man to win all the world, & loseth himselfe for to be damned.

Better it were for him to leese all the world, if it were his, if he knew himselfe to be saued. Shepherds say the needfull beginning of his saluation is to know himselfe, and contrariwise ignorance of himselfe is the beginning of damnation, and of all euill that may befall vnto him.

A question of a Master Shepherd to a simple Shepherd, to weet how he knew himselfe, and he said, Shepherd tell me how thou knowest thy selfe, What art thou? answer to mee. And hee said, I know my selfe, for I am a Christian man, a Shepherd. What is it to be a Shepherd? And hee answered, vnto that thou askest what man is, I say that man is a substance composed of body and soule, the body is mortall and made of earth as beasts be, but the soule is made of spirituall matter as Angels bee immortall, My body is come of abominable sinne, and as a sacke full of durt and filth, and meat for wormes, my beginning was vile, my life is paine, labour, feare, and in subiection to death, and my end shall be woefull: but my soule is created of GOD, nobly and worthily to his owne image and semblance after the Angels, the most fairest and perfect of all creatures, by baptisme and by faith is made his daughter, his spouse, his heire of his realme that is Paradise, and for her noblenesse and dignitie ought to be a Lady, and my body as seruant ought to obey her; for reason hath ordained and will that it be so: and who that doth otherwise, and preferreth his body before his soule, leseth the vsage of reason, and maketh himselfe semblable vnto beasts, descending from noble dignity, into miserable seruitude of sensuality, by the which it is grounded, so that I know my selfe man. As to the second, he demandeth What thing it is to be a christian man: I answer, in my vnderstanding, to bee a Christian man is to be baptized or Christened, and follow Jesus Christ, of whom wee bee said Christians; for to be baptized, and not to follow him, or to follow him and not to be baptized saueth not man, and therefore when we receiue baptisme, we renounce the deuill and all his pomps, and we make promise for to follow Jesu Christ: when we say (wee will bee baptized) and who that keepeth this promise hath the very name of a Christian man. And who that keepeth it not, is a sinner and a lyer to God, and seruant to the deuill, and is no more Christian than a dead man, or a painting on a wall, we say that is a man. Here demandeth the master Shepherd in how many things the Christian man ought to follow Jesu Christ for to accomplish the promise of baptisme. The simple Shepherd answered, I say in sir things, the first is cleannesse of conscience, for there is nothing more pleasant to God than a cleane conscience, and it will be made cleane in two manners, one is by baptisme when wee receiue it, and the other by patience, that is contrition of heart, confession of mouth, satisfaction of work, and then when we be cleane, we be pleasant to Jesus Christ, which with the water of his mercie cleanseth the sinners that doe penance, and maketh them faire. The second thing in which we ought to follow Jesus Christ, is humility at the example of him.

Lord

Lord of all the world. Which humbled him to take our humanity, and became mortall that was immortall, to liue in pouerty with vs, beare opprobried paines, and finally suffer to be crucified. Thus the Christian man entring him ought to meeke himselfe. The third thing is to hold and loue truth, and specially three truths. The first truth is to know our selues, for we be mortall and sinfull, and who that dyeth in sinne shall be damned, and this truth withholdeth sinne, and exhorteth the sinner to doe penaunce and amend. The second truth is of temporall goods, for they be transitory and must be left, and this truth disparageth them to desire the heauenly goods that be eternall. The third truth is of God, which is the ioy that all Christian men ought to desire, and this truth draweth the Christian man to loue, and inuiteth him to good workes for to merit the ioyes of Paradise. The fourth thing wherein euery man ought to follow Jesu Christ, is patience in aduersity, and in the spirit of life by penance, conforming of our selues in the estate of Jesus Christ, of whom the life was all in paine and pouerty which he endured for vs. The fifth is incompassion of the poore, to the example of Jesus Christ, that by his mercy healed the poore of all corporall infirmities, and the sinner of all ghostly sickenesse, and wee by compassion ought to giue of our goods to poore folke, and comfort them bodily & ghostly. The sixth thing wherein the Christian man ought to follow Jesu Christ, is dolour, deuotion, charity, in contemplation of the mysteries of his nativity, of his death and passion, of his resurrection, of his ascention, and of his aduancing to the iudgement, that oftentimes ought to be at our heart by holy meditations. And as to the last, What thing a Shepherd is, I say it is the knowledge of my vocation, as each hath his, as afore is said, and also to know the transgressions of all these aforesaid things, how many times in each we haue transgressed, for many times we haue offended God, and who that taketh heed, shall find omissions and offences without number, the which knowne, we ought to doubt, and eschue, and doe penance. And thus it is as I know man is Christian and shepherd.

The Ballad of a wise man. Chap. xv.

I Know that God hath turned me,
And made me to his owne likenesse.
I know that he hath giuen to me truly,
Soule and body, Wit and knowledge ywis,
I know that by right wise true balance,
After my deeds iudged shall I be,
I know much, but I wot not the variance,
To vnderstand whereof commeth my folly.

I know

I know full well that I shall die,
And yet my life amend not I.
I know in what pouertie,
Borne a child this earth aboue.
I know that God hath lent to me,
Abundance of goods to my behaue.
I know that riches can me not saue,
And with me I shall beare none away,
I know the more good I haue,
The lother I shall be to die,
I know all this faithfully.
And yet my life amend not I.
I know that I haue passed,
Great part of my dayes with toy and pleasance,
I know that I haue gathered,
Sinnes, and also doe little penance,
I know that by ignorance,
To excuse me there is no art,
I know that once shall be,
when my soule shall depart,
That I shall wish that I had mended me.
I know there is no remedy,
And therefore my life amend will I.

Here followeth the ballad of the woman Shepherd, the which Ballad is very necessary and profitable to looke upon.
Chap. xvi.

IN considering my poore humanity,
Aboue the earth borne with great weeping,
I consider my fragility,
My heart is ouerprest with sinning,
I consider death will come verily,
To take my life, but the houre wot not I.
I consider the Deuill doth watch me,
The world and the flesh on me warreth fiercely,
I consider that mine enemies they be three,
That would deliuer me from death to death.
I consider the many tribulations,
Of this world, whereof the life is not cleane.

I conſider an hundred thouſand paſſions,
That we poore creatures daily fall in:
I conſider the longer I liue, the worſe I am,
Wherefore my conſcience cryeth out on me,
I conſider for ſinne ſome be damned as the booke ſaith,
Which ſhall euer be deliuered from death to death.
I conſider that wormes ſhall eat,
My ſorrowfull bodie, this is credible,
I conſider that ſinners ſhall be
At the iudgement of God moſt dreadable:
O Ieſu Chriſt aboue all things delectable,
Haue mercy on me at the dreadfull day,
That ſhall be ſo maruellous and doubtable,
Which my poore ſoule greatly doth fraie,
In you that I put my truſt and faith.
To ſaue me that I goe not from death.

The ſong of death to all Chriſtian people. Chap. xvii.

Though my picture be not to your pleaſance.
And if ye thinke that it be dreadable,

Take

Take in woꝛth, foꝛ ſurely in ſubſtance,
The ſight of it may to you be pꝛofitable,
There is no way alſo moꝛe doubtable,
Therefoꝛe learne know your ſelfe and ſée,
Loke how I am, and thus ſhall you be.
And take hée of thy ſelfe in aduenture read I,
Foꝛ Adams apple we muſt all die.
Alas woꝛldly people behold my manner,
Sometime I liued with beauteous viſage,
Mine eine be gone, I haue two holes here,
I am meat foꝛ woꝛmes in this paſſage:
Take hée of wealth while ye haue the vſage,
Foꝛ as I am thou ſhalt come to duſt,
Holed as a thimble, what ſhall thée aduance,
Naught but good déeds thou maiſt me truſt.
All with my likeneſſe ye muſt dance,
The time that I was in this woꝛld liuing,
I was honoꝛed of low and hie,
But I kept not my conſcience cleane from ſinning,
Therefoꝛe now I doe it deare abye.
Lo what auaileth couetiſe, pꝛide, and enuy,
They be the hands that doe hꝛen in hell,
Truſt not to your friends when ye be dead read I,
Noꝛ your executoꝛs, foꝛ few doe well,
But doe foꝛ thy ſelfe ere euer thou die.
And remember while thou art liuing,
That God bleſſed all things without nay,
Except ſinne, as accoꝛdeth woꝛking.
The Deuill cannot claime thée but by ſinne I ſay,
Amend therefoꝛe betime and goe the right way.
I would that I might haue but an houre oꝛ two,
To doe penance in, oꝛ halfe a day,
But while I liued I did none doe,
But now my debts I doe truly pay,
Thou man I doe giue better counſell to thée,
If that thou wilt doe after it,
Than euer any was ſhewed to me,
Thou art halfe warned, thinke on thy pit,
And chooſe of two waies which thou wilt ſtie,
To ioy oꝛ paine one of the two,
In wealth oꝛ woe foꝛ euer to ſit,
Now at thine owne choice thou maiſt goe,
Foꝛ God hath giuen thée free will,
Now chooſe thée whether thou wilt do good oꝛ ill.

CHAP. XVIII.

Hereafter followeth the ten Commandements of the devill.

Who so will doe my commandements,
And keep them well and sure,
Shall have in hell great torments,
That evermore shall endure.
Thou shalt not feare God nor think of his goodnes,
To damne thy soule blaspheme God and his saints,
Evermore thine owne will be fast doing.
Deceive men and women, and ever be sweating.
Be drunken hardly upon the holy day,
And cause other to sin if thou may.
Father nor mother look thou love nor dread,
Nor helpe them never, though they have need.
Hate thy neighbour, and hurt him by envie,
Murder and shed mans bloud hardly.
Forgive no man, but be all vengeable.
Be lecherous indeed, and in touching delectable.
Breake thy wedlocke and spare not.

And

And to deceiue other by falſhood care not.
The goods of other thou ſhalt hold falſly,
And yeeld it no more,though they ſpeak curteouſly.
Company often with women,and tempt them to ſin,
Deſire thy neighbors wife and his goods to be thine.
Do thus hardily,and care not therefore,
And thou ſhalt dwell with me in hell evermore.
Thou ſhalt ly in froſt and fire with ſickneſs & hunger,
And in a thouſand peeces thou ſhalt be torne aſunder.
Yet ſhalt thou die ever,and never be dead,
Thy meat ſhall be toads, and thy drink boyling lead.
Take no thought for the bloud that God for thee ſhed,
And to my kingdome thou ſhalt be ſtraight led.

Here

Here followeth the reward of them that keepe theſe Commandements foreſaid.

IN hell is great mourning,
Great trouble of crying,
Or thunder and noyes roaring,
With great plenty of Wilde fire,
Beating with great ſtroakes like guns,
With great froſt, and Water running,
And after that a bitter Wind comes,
Which goeth through the ſoules With ire,
There is both thirſt and hunger,
Fiends with hookes pulleth their fleſh,
They fight and curſe and each other redeemes,
With the fight of the deuils vnreuable.
There is ſhame and confuſion,
Rumor of conſcience for euill liuing.
They curſe themſelues With great crying,
In ſtinke and ſmoake euermore lying,
With other great paines innumerable.

Man, looke that thou beware,
I will ſmite all at vnaware.

¶ It is written in the Apocalyps, that Saint Iohn ſaw an horſe of a pale colour, on the which horſe ſate death, and hell following the horſe. The horſe ſignifieth the ſinner that hath a pale colour, for the infirmity of ſinne, and beareth death, for ſin is death to the ſoule, and hell followeth for to englut and ſwallow him if he die impenitent. Chap.xix.

ABoue this horſe black and hideous,
Death I am that fiercely doe ſit,
There is no fairneſſe but fight tedious.
All gay colours I doe hit,
My horſe runneth by dales and hilles,
And many he ſmiteth dead and killes.

In my trap I take some by euery way,
By townes and castles I take my rent,
I will not respite one an houre of a day,
Before me they must nedes be present.
I slay all with my mortall knife,
And of duty I take the life,
Hell knoweth well my killing,
I slepe neuer but wake and warke,
It followeth me euer running,
With my dart I slay weake and starke,
A great number it hath of me,
Paradise hath not the fourth part,
Scant the .x. part, wrong hath he,
I cause many to sigh at the heart,
Beware, for I giue no warning,
Come, at once when I doe knocke or call,
For if thy booke be not sure of reckoning,
Thou shalt to hell body and soule and all.

Hereafter followeth how euery estate should order them in their degree. Chap. xx.

Of a King.

THe imperiall might of a kings maiesty,
On foure pillars grounded is gouernance,
First doe right, Iustice and equity,
To poore and rich both in a ballance,
Then his regall might shall further and aduance,
Be to be liberall with ioyes and humanity,
And after victory haue mercy and pitie.

Of a Bishop.

O ye halke Gods, flowring in prudence,
ye Bishops with your deuout pastoralitie,
Teach the people with delicate eloquence,
Annount your flocke with Christi diuinity,
Fede the poore people with hospitality.
Be meeke and chast in this militant Church,
Doe first your selfe well in example of your urth.

Of Knights.

O ye Knights refulgent in fortitude,
With labour and trauell to get loue nobly,
Fight for the poore commons that be poore and rude,
And if need be, for the Church thou die,
Loue truth, hate Wrong and villanie.
Appease the people by thy magnificence,
And vnto Women be shield of defence.

Of Iudges.

O ye Iudges gouerning the Law,
Let not your hands be anointed with mede,
Saue all true men, rebels hang and draw,
To auoid fauour, let righteousnesse precede,
For a good name is better than riches indeed.
Some say that Lawes truth is laid downe,
And therefore loue and charity is out of towne.

Of Merchants.

O ye Merchants that neuer say ho,
Of lucrous winning you haue great pleasure,
Let conscience guide you where euer ye goe,
Vnto all men giue you weight and measure,
Deceiue no man, of falshood take no cure.
Sweare none oathes people to beguile,
All sleight and slurte from you exile.

Of Masters.

O ye masters and housholders all,
That haue seruants vnder your cure,
Put them to labour whatsoeuer befall,
And let the young folke of awe be in vre,
After their age intreat each creature:
Seruants wages pay ye well and euen,
If ye doe not, it crieth vengeance to heauen.

Of all women.

O ye women of each manner degrée,
To your husbands be neuer disobedient,
Desire not aboue them the soueraignte,
For then ye doe as Lucifer did incontinent,
That would be aboue the high God omnipotent:
Shamefastnesse, dread, cleannesse, and chastity,
Of very right, all these in womanhead should be.

The generality.

Goe home ye persons and couch not in Court,
To teach Christs seruants, and kéepe thy owne labour,
Thou niggard sow out thy hord
In household, and be none extortioner.
Monke pray, preach Frier, Merchant goe neare and feare,
Dread God, kéepe his Law, and honour your King,
And your reward shall you haue at your ending.

Thus endeth the estate and order of euery degree.

Of the tree of vices, and after followeth the tree of meeknesse, mother and root of all vertues. Chap. xxi.

HEreafter followeth the trée of vices, and then after that is the trée of vertue set, that after euery sinne beholding, they may looke on it as a mirror, and take of the fruit of spirituall refection, and flie the dead trée of vices. For after the trée of vices followeth the signification of euery nature named in the said trée of vertues, and first is humanitie or meeknesse, mother of all vertues, and root of the trée, the which when it is stedfast, the trée standeth vpright, and if it faile, the trée falleth with all his branches. Humilitie is a voluntarie inclination of the thought and courage, comming of the knowledge of God, and it hath seuen principall branches that constituteth the tree of vertues, and they be these: Charity, Faith, Hope, Wisdome, Attemperance, Justice, and Force, and out of euery of them commeth diuers other vertues as the trée sheweth, and is declared afterward compendiously.

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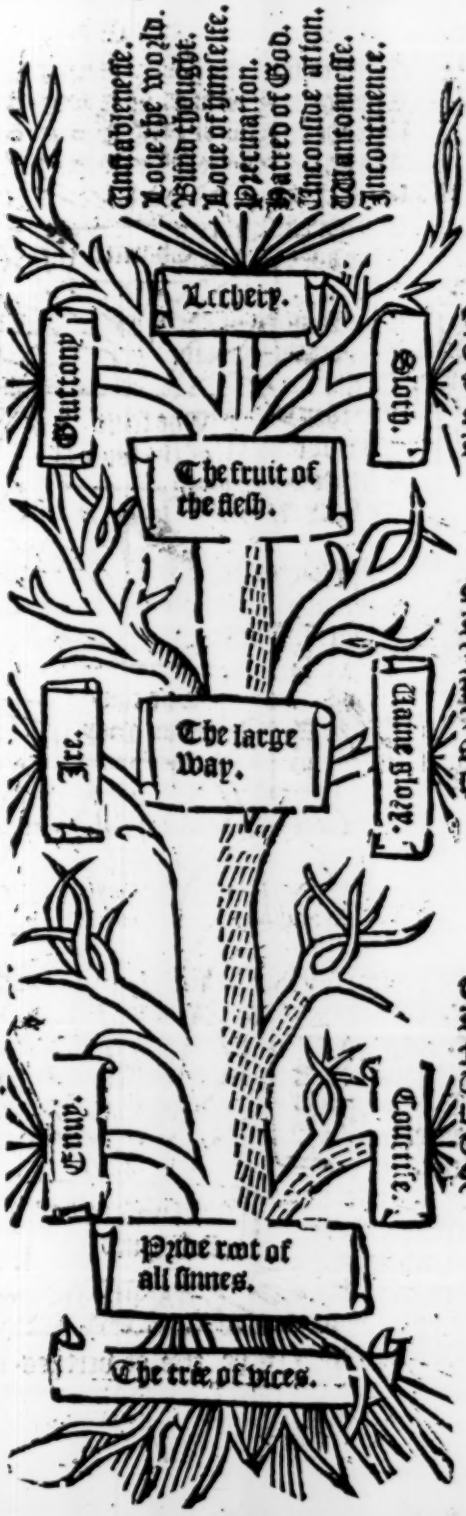


Foolish reioycing.
Immundicity.
Too much speaking.
Eating by leisure.
Obtuse Wit.
Lickernesse.
Drunkennesse.

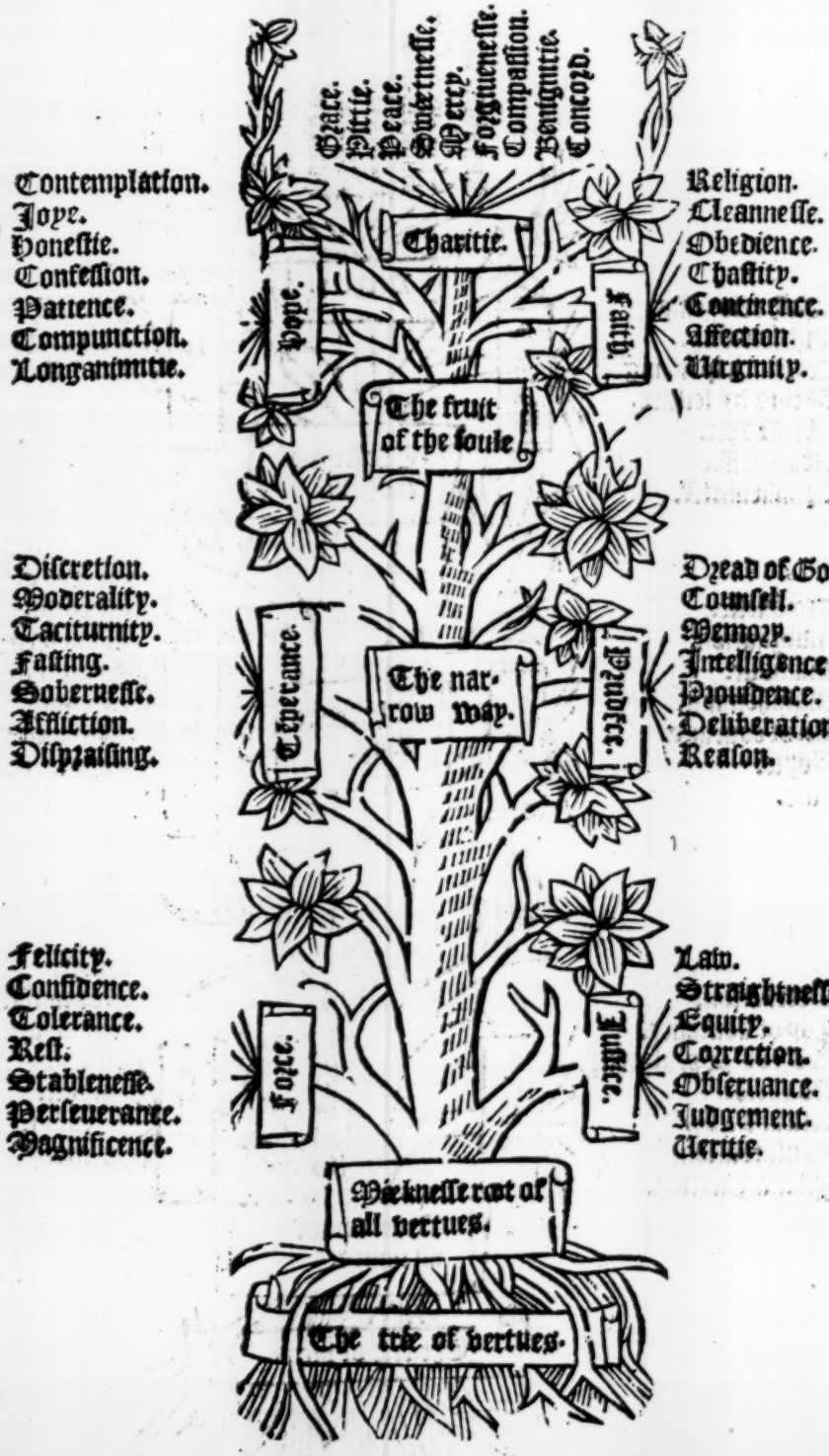
Idlenesse.
Erre in the faith.
Tristesse.
Omission.
Despaire.

Wodnesse.
Indignation.
Clamour.
Blaspheming.
Great courage.
Noyse.
Hate.

Singularitie.
Discord.
Inobedience.
Presumption.
Boasting.
Obstination.
Hypocrisie.

Detraction.
Joy of aduersity.
Sorrow of prosperity.
Homicide.
Wickednesse.
Sulurration.
Ill machination.

Theft.
Deceiuing.
Forswearing.
Vsury.
Rapine.
Treason.
Simony.


Grace.
Pitie.
Peace.
Sweetneſſe.
Mercy.
Forgiueneſſe.
Compaſſion.
Benignitie.
Concord.
Contemplation.
Ioye.
Honeſtie.
Confeſſion.
Patience.
Compunction.
Longanimitie.
Charitie.
Hope.
Faith.
Religion.
Cleanneſſe.
Obedience.
Chaſtitie.
Continence.
Affection.
Virginitie.
The fruit of the ſoule
Diſcretion.
Moderality.
Taciturnitie.
Faſting.
Soberneſſe.
Affliction.
Diſpraiſing.
Dread of God.
Counſell.
Memory.
Intelligence.
Prouidence.
Deliberation.
Reaſon.
Temperance.
The narrow way.
Prudence.
Felicity.
Confidence.
Tolerance.
Reſt.
Stableneſſe.
Perſeuerance.
Magnificence.
Law.
Straightneſſe.
Equity.
Correction.
Obſeruance.
Iudgement.
Veritie.
Force.
Iuſtice.
Weakneſſe roat of all vertues.
The tree of vertues.

Of Charitie.

Charity is a right high vertue aboue all other, and is an ardent desire well ordained to loue God and his neighbour, and these be the branches, grace, peace, pitie, swéetnesse, mercy, indulgence, compassion, benignity, and concord. Grace is, by the which is shewed an effectuall seruice of benevolence amongst friends, from one friend to another. Peace is tranquillity and rest well ordained of the courages of them that be concording vnto God. Pitty is affection and desire to succour and helpe each one, and commeth of swéetnesse and grace, of benigne thought and courage that one hath. Swéetnesse is by the which tranquillitie and rest of courage of him that is swéet and honest by none improbity, ne by any point of dishonesty. Mercy is a pitifull vertue and equall dignation to all. With inclination of compacient courage in them that sustaine affliction. Indulgence is remission of the euill doing of other, by the consideration of himselfe, he hath offended diuers, to haue remission of God for the offences he hath done. Compassion is a vertue the which engendereth an affection or condolent courage for the dolour and affliction that he séeth in his neighbour. Benignity is an ardent regard of courage and diligence from one friend to another, with a replenishing dulsure and swéetnesse of good manners that one hath. Concord is a vertue that commeth of couenance of courages concorded and alied in right vndefiled, in such sort as they abide vnited and conioyned stedfastly without duplicity or vnstableneſſe of thought or courage.

Of Faith.

Faith is a vertue by the true knowledge of visible things hauing his thought eleuate in holy studying for to come to the beléefe of things that we sée not, and these béene the branches, Religion, Cleannesse, Obedience, Chastity, Continence, Virginity, and Affection. Religion is by the which béene exercised and done the diuine seruices to God, and vnto his Saints with great reuerence and great diligence, the which seruice béene done ceremonially and sweetly. Cleannesse or virginity is integrate, well, and purely kept, as well in body as in soule, for the regard that a man hath of the loue or feare of God. Obedience is a voluntary and free abnegation and renouncing of his owne will by pitifull deuotion. Chastity is cleanlineſſe and the honest habitude of all the body by ardent heat and furiosity of vices so domaged and holden subiects. Continence is by the which vnpituosity of carnall desires béene refrained and withholden, by a moderation of counsell taken of himselfe or other. Affection

fection is effusion of pitifull loue to his neighbour, comming of a reioycing conceiued of good faith in them that they loue. Liberality is a vertue by the which the libe rall courage is not kept by any manner of couetise, for doing plenteous largition of his goods without excesse, but moderately to them that haue need.

Of Hope.

Hope is a mooning of courage abiding stedfastly to take and haue the things that a man appetiteth and desireth, of the which the branches bin Contemplation, Ioy, Honesty, Confession, Patience, Compunction, and Longanimity. Contemplation is the death and destruction of carnall affections, by an interior reioycing of thought elenate to comprize high things. Ioy is iocundity spirituall comming of the contempment of the things present and worldly. Honesty is a shame by the which a man yeldeth himselfe humble toward euery man, of the which commeth a laueable profit, with faire custome and honesty. Confession is by the which the secret sicknesse of soule is releuate and shewed vnto the confessor to the praying of God, with hope to haue mercy. Patience is will, and inseparable sufferance of aduersary and contrary things, for hope of eternall glory that we desire to haue. Compunction is a dolour of great value sighing for feare of the compunction diuine, or for loue of the paiment that we abide. Longanimity, is infatigable will to accomplish the holy and iust desires that a man hath in his thought.

Of Prudence.

Prudence is diligent képing of himselfe with discret prouidence, to know and discerne which is good, and which is bad, and the branches are these. Feare of God, Councell, Memory, Intelligence, Prouidence, and Deliberation. Feare of God is a diligent képing, which wakeneth on a man by faith and good manners of the diuine commandements. Counsell is a subtile regard of thoughts, that the causes of such things a man would doe, or that a man hath in gouernment, be well examined and brought about. Memory is a representation imaginatiue by regard of the thought of things preteritles and passed that a man hath séene and done, or heard recounted and told. Intelligence is for to dispose by vnacity reasonably or euidently the state of the time present, or of the things that bin now. Prouidence is that

by

that by which a man gathereth in him the aduancement of things to come by prudent subtiltie and regard of things passed. Deliberation is a consideration replenished of maturity and esperance tofore the beginning of such things as one hath delibered and purposed to doe or make.

Of Attemperance.

ATtemperance is a stedfast and a discrét domination of reason, against the impiteous mouings of the courage in things illicit and vnlawfull, and these be his branches: Discretion, Morality, Taciturnitie, Fasting, Sobernesse. Affliction, and dispraising of the World. Discretion is a reason prouided and assured, and moderate of the humane mouings, to iudge and discerne the cause of all things. Morality is to be tempered and ruled iustly and sweetly, by the manners of them with whom they be conuersant, kéeping alwayes the vertue of nature. Taciturnity is to attemper himselfe of enuttle and dishonest words, of the which vertue commeth a fruitfull rest vnto him that so himselfe moderateth. Fasting is a vertue of discréet abstinence the which a man kéepeth, ordained to make and kéepe the sanctified things interiors. Sobernesse is a vertue pure, and immaculate attemperance of the one part and of the other of a man, of the body and soule. Affliction of body is it, by the which the séeds of the wanton and wilfull thoughts, by discréet chastisings be oppressed. Dispraising of the World is amorous loue that a man or a woman hath to the spirituall things comming, and hauing no regard to the caducke things and transitories of this World.

Of Iustice.

IUstice is a vertue whereby grace of community is vpholden, and the dignity of euery person is obserued, and their owne yélded, and the branches be these: Law, Straitnesse, Equity, Correction, Obseruance, Iudgement, and Vertue. Law is by the which all lawfull things be commanded to be done, & to defend all things which ought not to be done. Straightnesse is by the which iuridike vengeance is prohibited, and streitly is exercised iustice to the transgressors that haue offended. Equitie is a right worthy retribution of merit to the ballance of Iustice, right wisely and iustly thought. Correction is for to inhibit and defend by the bridle of reason all errors, if any bee accustomed for to doe any euill. Obseruance of swearing is a Iustice to constraine any

noisible transgression of law or customes promulged to the people. Judgement is by the which after his merits or demerits of any persons heard, is that he haue torment or suffer death for his euill doing or guerdon, and reward for his benefits. Verity is that by the which any sayings or doings be recited or shewed by approuable reason, without to admit, diminish, or to make it any otherwise than it is.

Of Force.

FOrce, or for to haue a sure and stedfast courage among the aduersities of labours and perils that may happen to come, or into the which a person may fall. And the braunches be these. Magnificence, Confidence, Tolerance, Rest, Stablenesse, Perseuerance, and Reason. Magnificence is a ioyous clearnesse of courage, administring things laudable and magnificentiall, that is to say, hie and great. Confidence is to arrest and hold strongly his thought and his courage, by vnmoueable constance among such things as be aduerse and contrarie. Tolerance is quotidianly or daily suffering and bearing the strange improbities and molests, that is to say, persecutions, oppробries, and iniuries that other folke doe. Rest is a vertue by the which a sickenesse is giuen vnto the thought of contentment of the vnstablenesse of transitory things and worldly vanities. Stablenesse is to haue the thought or courage stedfast and sure, without casting on diuers things by any varying or changing of time or places. Perseuerance is a vertue that establisheth and confirmeth the courage by a perfection of vertue that is in a man, and be perfect by force of long auauntie. Reason is a vertue by the which a man commandeth to doe such things as be counselled and deliuered for to come to the end, which a man knoweth to be good and vtile to be done and had.

Here endeth the flower of vertues, and how they be named and signified in the tree figured.

How Shepherds by calculation and speculation know the xii. signes in their course reigning and domining ouer the xii. parts of mans body, and which be good for letting of bloud, and which be indifferent, or euill for the same.

Chap. xxii.

Some

Some shepherds say that man is a little World by himselfe, for likenesses and similitudes that hée hath of the great World, which is the aggregation of the nine skies, foure elements, and all things in them contained. First a man hath such a likeness in the first mobile, that is the soueraigne skie, and principall parts of the great World. For like as in his first mobile the Zodiake is diuided in xii. parts by the xii. signes, so man is diuided to xii. parts, and holdeth of the signes, euery part of his signe, as this figure sheweth. The signes bée these. Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces: of the which three be of the nature of the fire, that is, Aries, Leo, and Sagittarius, and three of the nature of the aire, Gemini, Libra, and Aquarius. And three of the nature of earth, Taurus, Virgo, and Capricornus. The first, that is Aries, gouerneth the face and head of man, Taurus the necke and throat bole, Gemini the shoulders, the armes, and hands. Cancer the brest, sides, mi t, and lights. Leo the stomacke, the heart, and the backe. Virgo the belly, and the entrails. Libra the nauill, the groines, and the parts vnder the branches. Scorpio the priuy parts, the genitales, the bladder, and the fundament, Sagittarius the thighes only, Capricornus the knees only also, Aquarius the legs and from the knées to the hæles and ankles, and Pisces hath the fæt in his dominion.

A man ought not to make incision, ne touch with yron the member gouerned of any signe, the day that the moone is in it, for feare of the great effusion of blood that might happen, ne in likewise also when the Sun is in it, for the danger and perill that might ensue.

Hereafter followeth the nature of the xii. signes.

ARies is good for blood letting when the moone is in it, saue in the part that it domineth.

Aries

Aries hot and drye, nature of fire, and gouerneth the head and the face of man, good for bléeding, when the moone is in it.

Taurus is euill for bléeding. Taurus is dry and cold, nature of the earth, and gouerneth the necke, and the knot vnder the throat, and is euill for bléeding.

Gemini is euill for bléeding. Gemini is hot and moist, nature of aire, and gouerneth the shoulders, the armes, and the two hands, & is euill for bléeding.

Cancer is indifferent for bléeding. Cancer is cold and moist, nature of water, and gouerneth the breast, the stomacke and the milt, and indifferent, that is to say, neither too good nor too bad for letting of bloud.

Leo is euill for bléeding. Leo is hot and dry, nature of fire, and gouerneth the backe and the sides, and is euill for bléeding.

Virgo is indifferent for bléeding. Virgo is cold and dry, nature of earth, and gouerneth the wombe, and inward parts, and is not good ne very euill for bléeding.

Libra is right good for bléeding. Libra is hot and moist, nature of ayre, and gouerneth the nauill, the reynes, and the low parts of the wombe, and is good for bléeding.

Scorpio is indifferent for bléeding. Scorpio is cold and moist, nature of water, and gouerneth the members of man, and is neither good, ne bad for bléeding.

Sagittarius is good for bléeding. Sagittarius is hot and dry, nature of fire, and gouerneth the thighes, and is good for bléeding.

Capricornus is euill for bléeding. Capricornus is cold and dry, nature of earth, and gouerneth the knées, and is euill for bléeding.

Aquarius is indifferent for bléeding. Aquarius is hot and moist of nature, and gouerneth the legs, and is neither good, ne euill for bléeding.

Pisces is indifferent for bléeding. Pisces is cold and moist, nature of water, and gouerneth the féet, and is neither good ne bad for bléeding.

Aries, Libra, and Sagittarius be right good.

Cancer, Virgo, Scorpio, Aquarius, and Pisces be indifferent.

Taurus, Gemini, Leo, and Capricornus, be euill for bléeding.

A picture of the Phisnomy of mans body, and sheweth in what parts the vii. Planets haue domination in man. Chap. xxiii.

By this figure one may vnderstand the parts of mans body, ouer the which the planets haue might and domination to kepe them from touching any yron, ne to make incision of blood in the veines that pricked in the time while that the planet of the said party is conioyned with any other planet malcuolent, without hauing regard of some good planet that might incumber and let his euill course.

The

Howe man may know by this figure the bones and ioynts of all the partes of the body, as well within as without, of the heade, mouthe, throte, shulders, armes, handes, fyngers, backe, hanches, thighes, knees, lyms, and of the right, wright honors chamber and nombred peculiers, and it is called the figure Anthropon.

The names of the bones in a mans body, and the number of them, which is in all two hundred eight and forty. Chap.xxiiii.

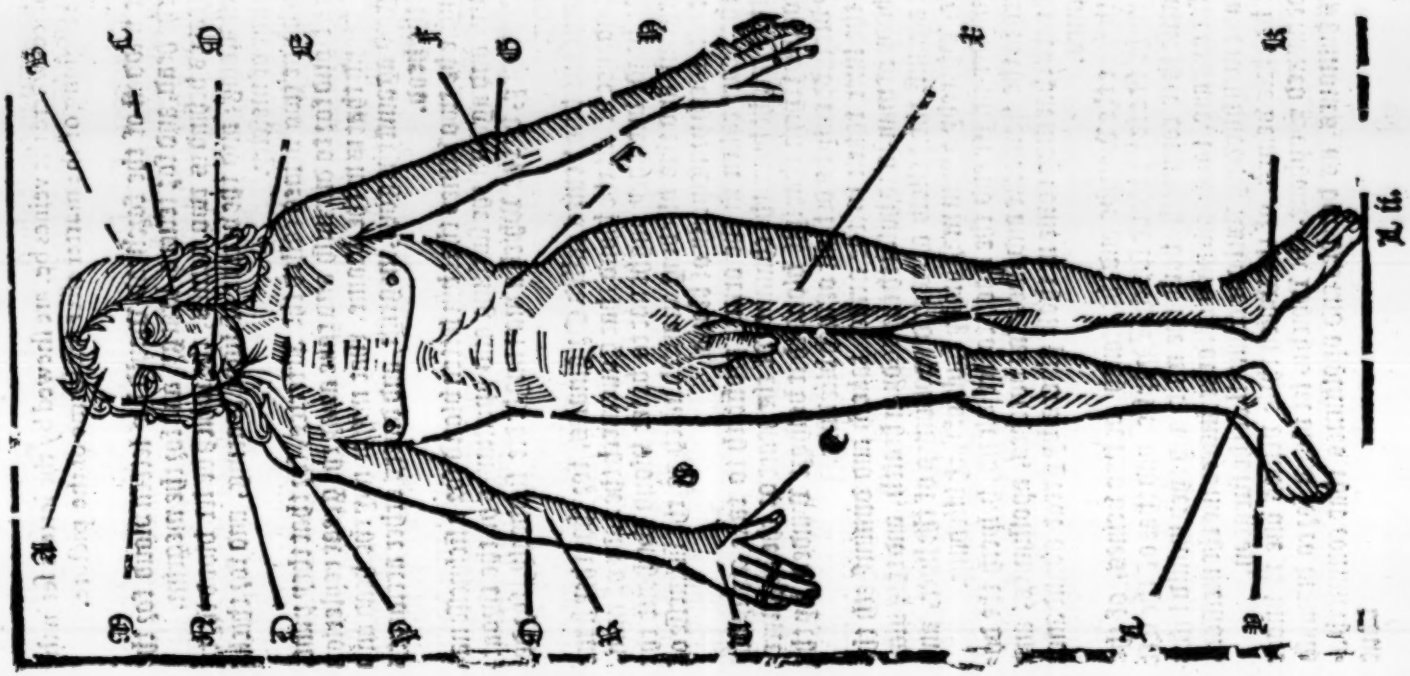
FIrst on the ſummer of the head is a bone that couereth the braine, the which ſhepherds call the Capitall bone. In the ſkull be two bones, which be called parpetalles, that holdeth the braine cloſe and ſtedfaſt. More lower in the braine is a bone called the crowne of the head, and on the one ſide and on the other be two holes, within the which is the pallis or roofe bone. In the part behind the head be foure like bones, to the which the chine of the necke holdeth. The bones of the noſe be two. The bones of the chafts be xi. And of the nether law be two. Aboue the oppoſite of the braine there is one behind named collaterall. The bones of the téeth be xxx. eight before, foure aboue and foure vnderneath, ſharpe and trenching for to cut the morſels, and there are foure ſharpe, two aboue, and two vnderneath, and be called connes, for they reſemble cones téeth. After theſe be 16. that be as they were hammers or grinding téeth, for they chaw and grind the meat the which is eaten, and there is on euery ſide foure aboue and foure vnderneath, and then the foure téeth of ſapience on each ſide of the chafts, one aboue, and one vnderneath. In the chine from the head downe-wards be xxx. bones, called knots or ioynts. In the breaſt afore ſeuen bones, and on euery ſide xii. ribs. By the necke betwéene the head and the ſhoulders bée two bones, named the ſheares. After bée the two ſhoulder blades. Fro the ſhoulders to each elbow, in each arme is a bone called the adiutor. From the elbow to the hand, on each arme be two bones that be called cannes. In each hand be viii. bones, aboue the palme be foure bones, which be called the combe of the hand. The bones in the fingers in each hand be xv. in euery finger three. At the end of the ridge be the buckle bones, whereto be faſtned the two bones of the thighs. In each knée is a bone, called the knée plate. From the knée to the foot in each leg be two bones, called cannes or marrow bones. In each foot is a bone, called the ancle or pin of the foot: behinde that ancle is the héele bone in each foot, the which is the loweſt part of a man, and aboue each foot is a bone called the hollow bone. In the plant of each foot be iiii. bones, then be the combes of the féet, in each of which be v. bones. The bones in the toes in each foot be the number of xiiii. Two bones be tofore the belly, for to hold it ſtedfaſt with the two branches. Two bones be in the head behinde the eares, called oculars. We reckon not the tender bones of the end of the ſhoulders, nor of the ſides, nor diuers little griſtles and ſpelders of bones, for they be compzehended in the number aboueſaid.

Thus endeth the Anatomy, and followeth the phlebotomy.

Hereafter followeth the names of the veines, and where they reſt, and how they ought to be letten bloud.

We

WE may vnderſtand by this figure the number of the veines, and the places of a mans body, where they béene, and how they ought to be let bloud, and no where elſe, ſo that it bee a naturall day for bloud letting, that the Moone be not new, ne in the full, ne in the quarter, and that it be in any ſigne before named good for blédung, but if that ſuch ſigne were that it domineth the member of the which bloud ſhould be letten, for then it ought not for to be touched, ne alſo that it be the ſigne of the ſunne.



The names of the places where the veines be, are shewed by the letters set in the margent at the beginng of the matter after the forme of the picture.

A The veine in the middest of the forehead would bee letten bloud for the ache and paine of the head, and for feuers, litargy, and for the megrim.

B Aboue the two eares behind is two veines, the which be let bloud for to giue cleare vnderstanding, and the vertue of light hearing, and for thicke breath, and for doubt of meselry.

C In the temples beene two veines called the Arteries, for that they pant, the which bin letten bloud for to diminish and take away the great replexion and abundance of bloud that is in the braine, that might noy the head and the eies, and it is good against the gout, megrim, and diuers other accidents that may come to the head.

D Under the tongue be two veines that bin letten bloud for a sickneſſe named the Sequamy, and against the swelling and apostumes of the throat, and against the Equinancy, by the which a man might die suddenly, for default of such bléeding.

E In the necke betweene two veines called Originales, for that they haue the course and abundance of all the bloud that gouerneth the body of man, and principally the head, but they ought not to be let bloud without the counsell of the surgeon, and this bléeding auaileth much to the sickneſſe of Leprosie, when it commeth principally of bloud.

F The veine of the heart taken in the arme, profiteth to take away humors or ill bloud that might hurt the chamber of the heart or the appurtenance, and it is good for them that spit bloud that be short winded, by the which a man may die suddenly by default of such bléeding.

G The veine of the liuer taken in the arme, taketh and diminisheth the great heat of the body of man, and holdeth the body in health, and this bléeding is profitable against the yellow ares and apostumes of the liuer, and against the plurisie, whereby a man may die by fault of such bléeding.

H Betweene the master-finger and the leach to let bloud, helpeth the dolours that commeth in the stomacke and sides, as botches, apostumes, and diuers other accidents that may come in those places by great abundance of bloud and humours.

I In the sides betweene the Wombe and the branch, be two veines, of the which that of the right side is let bloud for the Dropsie, and that of the left side for euery sickneſſe that commeth about the milt, and they should bléed after persons be fat or leane, take good héed of foure fingers nie the incision, also they not to make such bléeding without counsell of the surgeon.

K In euery foot be three veines, of the which three veines one is vnder the ancle of the foot named Sophane, the which is let bloud for to diminish and put out diuers humours, as botches and apostumes that commeth about

bout the groynes, and it profiteth much to Women for to cause their menstruositie to discend and to fir the emeroydes, that commeth in the secret places, and such other like.

L Betweéne the Wrest of the foot and the great toe, is a veine the which is letten bloud for diuers sicknesses and inconueniences, as the pestilence, that taketh a person suddenly by the great superabundance of humours, and this bléeding must be made within a naturall day, that is to Wit, Within xviii. howres after that the sickneſſe is taken of the patient, and before the Feuer come on him, and this bléeding ought to be done after the corpulence of the patient.

M In the Angles of the eyes be two veines, the which be let bloud for the redneſſe of the eyes or Water that runneth continually, and for diuers other sicknesses that may happen and come by ouer great abundance of humours and bloud.

N In the veine of the end of the nose is made a bléeding, the which is good for a red pimpled face, as be red drops pustules small scabs, and other infections of the heart, that may come therein by the great replexion and abundance of bloud and humours, and it auaileth against pimpled noses, and other semblable sickneſſe.

O In the mouth in the gummes, be foure veines, that is to Wit, two aboue and two beneath, the which be let bloud for the chasing and canker in the mouth, and for toothach.

P Betweéne the lip and the chin is a veine that is letten bloud to giue amendment to them that haue an euill breast.

Q In each arme be foure veines, of the which the veine of the head is the highest, the second next is from the heart, the third is of the liuer, and the fourth is from the milt, otherwise called the low liuer veine.

R The veine in the head taken in the arme, ought to bléed for to take away the great replexion and abundance of bloud that may annoy the head, the eyé, and the braine, and auaileth greatly for transmutable heats, and swellings of the throat, and to them that hath swollen faces and red, and to diuers other sicknesses that may fall by too great abundance of bloud.

S The veine of the milt, otherwise called the low veine, should bléed against all feuer tertians, and quartains, and it ought to bee made a large and lesse déepe Wound than in any other veine, for feare of Wind that it may gather, and for more inconuenience, for feare of a sinew that is under it, Which is called the Lezard.

T In each hand bee three veines, Whereof that aboue the thumbe ought to bleed, to take away the great heat of the visage, and for the thicke bloud and humours that be in the head, this veine evacuateth more than that of the arme.

U Betweene the little finger and the lech finger is letting of bloud, that auaileth greatly against feuer tertians and quartains, and against flumes, &

diuers other lettings that commeth to the paps and to the milt.

℟ In each thigh is a veine, of the which the blæding auaileth against the dolours and swellings of the genitours, and for to auoid and driue out of a mans body humors that be in the groines.

℣ The veine that is vnder the ancle of the foot without, named Sciat, of the which the blæding is much worth against the paines of the branches, and for to make depart and issue diuers humours, which would assemble in the said place, and auaileth greatly to women for to restraine their menstruosity when they haue too great abundance.

Thus endeth the Anotomy and Fleboromy of the humane bodies, and how one should vnderstand them.

HEre before we haue said of the regard of planets vpon the parts of man, and the diuision and number of the bones of mans body, and now followeth to know when any man is whole or sicke, or disposed in any wise to sickenesse. Wherefore thæe thinges bæne, by the which Shepherds know when a man is whole or sicke, or disposed to sickenesse. If he be whole, to maintaine and kæpe him, if he be sicke, to search remedy to heale him. If he be disposed to sickenesse, to kæpe him that he fall not therein. And to know each of the said thæe thinges, the Shepherds put diuers signes. Health properly attemperance, accord, and equality of the foure equalities of man, which be hot, cold, dry, and moist. The which when they be well tempered and equall, that one surmounteth not the other, then the body of man is whole. But when they be vnequall and distempered, that one domineth ouer another, then a man is sicke, or disposed to sickenesse, and they be the qualities that the bodies holdeth of the elements, that they be made and composed of, to wit, of the fire heat, of the water cold, of the ayre moist, and of the earth dry. The which qualities when one is disordered from the other, then the body is sicke. And if that one destroy the other of all, then the body dieth, and the soule departeth.

Signes by the which Shepherds know a man whole and well disposed in his body. Chap. xxv.

THe first signe whereby Shepherds know a man to be whole and well disposed in his body, is when he eateth and drinketh well after the conuenance of the hunger and thirst that he hath, without making excesse. Also when hæ disgesteth lightly, and when that he hath eaten and drunken empecheth and grieueth not his stomacke. Also when he fæleth good sauor and appetite in that he eateth and drinketh. Also when he is hungry and thirsty at the howres they ought to eat and drinke. And when he reioyceth

him

him with merry folke. And when they play gladly any play of recreation, with fellowes of merry courage. Also when he playeth gladly in fields and woods, to take the swéet ayre, and sport in the meddowes by waters sides. Also when he eateth gladly, and with good appetite of butter, chéese, flawnes, shéeps milke without leauing any thing in his dish to send to the almes house. And when he sléepeth well without rauing dreame of his merchandise. Also when he séeleth him light, and that he waketh well. Also when he sweateth some, and that náseth little or nothing. And when he is neither too fat nor too leane. Also when he hath good colour in his face, and that his wits beene all well disposed for to doe their operations, as his eyes for to sée, his eares to heare, his nose to smell, &c. And thus we leaue off the continuance of aye, the disposition of the body, and also the time. Of other signes I say nothing, but these be the most common, and that ought to suffice for shepherds to know the signes of health.

Signes opposite to the precedents, by which shepherds know when they or other beene sicke.

First, When he will not well eat, ne drinke, or that they haue none appetite to eat at dinner or supper, or when he findeth no sauour in that he eateth and drinketh, or that he is hungry and may not eat, when his digestion is not good, or that it be too long. Also when he goeth not to the chamber moderately as hée ought to doe. Also when he is heauy and sad in ioyous companies, when sickenesse causeth a man to be thoughtfull. Semblably, when he may not slépe, nor take his rest aright and at due houres. Also when his membes bécne heauy as his head, his legs, and his armes. And also when he may not walke easily and lightly, and that he sheweth not often, and his colour is pale and yellow, or when his wits, as his eyes, his eares, and the other doe not kindly their operation. In likewise when he may not labour and trauell. Also when he forgetteth lightly that which of necessity ought to be kept in memory, and when he spitteth often, or when his nostrils aboundeth in superfluous humours. And when he is negligent in his workes, and when his flesh is blowne or swollen, in the vilage, in his legs, or his feet, or when his eyes be hollow in his head. These beene the signes that signifieth a man being in sickenesse, and who that hath most of the foresaid signes, most is sicke.

Of other manner of signes almost semblable to them abouesaid, & sheweth the replexion of euill humors, for to be purged of them. Chap. xxxvi.

Repletion of euill humours, and disposition of sickenesse, after the opinion of shepherds, the which repletion is knowne how to purge the said

said humours that they ingender on sickneſſe, and bée broken by the signes that followeth. Firſt when a man hath ouer great readneſſe in the face, in the hands, or in the nailes, hauing also the veines full of bloud, or bléed too much at the noſe, or too often, or haue paine in the forehead. Also When the eares soundeth, and When the eyes water or bée full of gum, and haue the vnderſtanding troubled, and When the pulſe beateth too faſt, and When the belly is long reſolute and lare, and When one hath the ſight troubled, and eating Without appetite. And all the other ſignes before ſaid béene, by the Which one may know the body euill diſpoſed, and haue in it corrupt humors, ſuperfluous and euill.

Thus finiſh the ſignes, by the Which Shepherds know When they bée Whole and Well diſpoſed, and other ſignes oppoſite, by the Which they know When they be ſicke or ill diſpoſed.

A diuiſion and regime of time, of the which ſhepherds vſeth, after that the ſeaſon and time requireth. Chap. xxvii.

For to remedy the ſickneſſes and infirmities that a man hath, and to kéepe him from them Which he doubteth to come. Shepherds ſay that the time naturally changeth foure times a yeare, and ſo they diuide the yeare into foure quarters, that is, Ver, Summer, harueſt, and Winter. And in each of theſe quarters they gouerne them as the ſeaſon requireth to their mindes, and the better is for them. And as the ſeaſon changeth, ſo change they their manner of liuing and doing, and ſay that changing of time without taking good héed, often engendereth infirmities, for that in one time behoueth not to vſe ſome meats Which be good at another time, as that vſed in Winter is not good in ſummer, and ſo of the other ſeaſons. And for to know the changing of time after the ſaid parties, they conſider the courſe of the Sunne by the twelue ſignes, and ſay that euery of the ſaid foure quarters and ſeaſons dureth thrée months, and that the Sunne paſſeth by thrée ſignes, that is to Wit, in prime time by Piſces, Aries, and Taurus, and theſe bée the moneths, Febyuary, March and Aprill, that the earth and trées reioyceth, and chargeth With gréene leaues and flowers, as it is a pleaſure to behold. In ſummer by Gemini, Cancer, and Leo, and the months bin May, June and July, that the fruits of the earth groweth and ripeneth. In harueſt by Virgo, Libra, and Scorpio, and the months bin Auguſt, September, and October, that the earth and trées diſchargeth fruits and leaues, and that time each felleth and gathereth the fruits. In Winter by Sagittarius, Capricornus and Aquarius, and the months béene November, December, and January, that the earth and trées béene as dead and vncloathed, of leaues, fruits, and of all gréenneſſe. After the Which foure ſeaſons. Shepherds deuiſeth the time that man may liue in foure

ages

ages, as youth, ſtrength, age, and decrepit, and bin likened to the foure ſeaſons of the yeare: That is to Wit, youth to Prime time, that is, hot and moiſt, and as the herbs and trées of the earth grow, ſo doth man in youth, vnto xv. yeares, grow of body, in ſtrength, beauty, and vigor. Force is likened vnto ſummer, hot and dry, and the body of man is in force and vigor, and encreaſeth vnto xlv. yeares. Age is compared to the time of Haruell, cold and dry, that man leaueth off growing and fæbleth, and thinketh how to gather and ſpare for feare of default and néed, when as he commeth to ſtooping age, and dureth to lvi. yeares. Decrepit is likened vnto the ſeaſon of Winter, cold and humid by abundance of cold humors, and default of naturall heat: in Which time man ſpendeth that which hée had gathered and kept in the time paſſed, and if he haue ſpared nothing, he abideth poore and naked, as the earth, trées, and dureth vnto lxii. yeares or more. Prime time is hot and moiſt, nature of ayre, complexion of the ſanguine. Summer is hot dry, nature of fire, complexion of cholericke. Haruell is cold and dry, nature of earth, and complexion of the melancholy, Winter is cold and moiſt, nature of Water, complexion of the flegmaticke. When complexion is Well proportioned, it fæleth it ſelfe better diſpoſed in the time ſemblable to it, than it doth in other times. But for that euery man is not Well complexioned, they ought to doe as ſhepherds doe, that is, to take regiment to kæpe themſelues after the ſeaſons, and gouerneth them by their enſignements and teachings, Which, they vſe in euery quarter of the yeare to liue the longer, Wiſelier, and merrilie.

The regiment for Prime time, March, Aprill, and May.

IN Prime time, ſhepherds kæpe themſelues meetly well cloathed, not ouer cold, nor ouer hot, as with linſie Wolſie, Doublets of Fuſtian, and gownes of a mætly length, furred With Lambe moſt commonly. In this time is good letting bloud, to auoid the euill humours that Were gathered in the winter time. If ſickneſſe doe happen in prime time, it is not of his nature, but praceéeth of the humors gathered in the Winter paſſed. Prime time is a temperate time to take medicines for them that be corporate and full of thicke humors to purge them. In this time they ought to eat light meats Which doe refreſh, as Chickens, Kids With verjuice, Borage, Bæts, polkes of egges, egges in moone-ſhine, Roches, Perches, Pickerels, and all ſkaled fiſh. Drinke temperate Wine, Bær or Ale, ſo that they be not too ſtrong, ne ouerſwæt: for in this time all ſwæt things ought not to be vſed, and a man ought to ſlæpe long in the morning and not on the day. The ſhepherds haue a generall rule or cuſtome for all ſeaſons that auaileth much againſt all infirmities and ſickneſſes that is, not to læſe his appetite for eating, and neuer to eat Without hunger. Alſo ſay they, that all manner of fleſh and fiſh is better roſted than ſodden, and if they be ſodden, to

broile

boile them on a Gridyron, on the coales, and they beene the more wholsome.

The regiment for the time of ſummer, Iune, Iuly, and Auguſt.

THe ſhepherds in ſummer bin cloathed with light gownes and ſingle, their ſhirts and ſheets that they lie in be linnen, for of all cloth it is the coldeſt, they haue doublets of ſilke or ſay, or of Canuas manerly made, and they eat light meats, as Chickens with verjuyce, young Hares, Rabbets, Lettiſe, Purſelaine, Melons, Gowrds, Cucumbers, Peares, plumbs, and ſuch fiſh as are aforenamed. And alſo they eat of meats that doe refreſh. Alſo they eat little and often, they breake their faſt or dine in the morning before the ſunne ariſe, and goe to ſupper ere it deſcend, and they eat often of the aboue ſaid meats and ſower for to giue them an appetite. They eat but little ſalt meats, and refraine them fro ſcratching, they drinke oft freſh water when they be thirſty, ſaue onely at dinner and ſupper time, and then they doe drinke feeble greene wine, ſingle Beere or ſmall Ale. Alſo they keepe them fro ouer-great trauell, or ouer forcing themſelues, for in this time is nothing grieuoſer than chafing. In this ſeaſon they eſchue the company of women, and they bath them oft in cold water to aſſwage the heat of their bodies enforced by labours. Alway they haue with them Sugarcandie, or other Sugar, whereof they take little and often, and each day in the morning they doe force them by coughing and ſpitting to void flegmes, and void them aboue and below the beſt that they can, and waſh their hands with freſh water, their mouth and viſage.

The regiment for Haruеſt, September, October, and Nouember.

IN haruеſt, ſhepherds beene cloathed as in Prime time, ſaue their clothes are a little warmer. In this ſenſe they vſe diligence to purge and cleanſe themſelues, bleeding alſo to temper the humours of their bodies: For it is the contagiouſneſt ſeaſon of the yeare, in the which perilous infirmities happen, and therefore they eat good and wholſome food, as Capons, hens, young Pigeons that begin to flie, and drinke good wines, and other good drinkes without making exceſſe. In this ſeaſon they refraine eating of fruits, for it is a dangerous ſeaſon for agues: and they ſay, that he had neuer ague that neuer eat frut. In this ſeaſon they drinke no water, and they put no part of them in cold water, but their hands and face. They keep their hands fro cold in the night and morning, and ſleepe not in the noone time and refraine ouer-great trauell, and endure not too much hunger, ne thirſt, but eat in due ſeaſon, and not when their maiues be full.

The

The regiment for Winter, December, Ianuary, and February.

THe shepherds in Winter are clothed in thicke gownes of rough cloth, hie shone, well furred with fore. For it is the warmest furring that is, and Cats, Conies, Lambs, and diuers other thicke furres that be good and wholsome. In the winter shepherds doe eat Beefe, Porke, Brawne of Harts, Hinds, and all kind of venison, Partriges, Fesants, Pares, fowles of the riuer, and other meats that they loue best: for that is the season of the yeare that nature suffereth greatest plenty of vitle for the naturall heat that is drawne within the body. In this season also they drinke oft strong Wines after their complexion, bastard, or Osey. Twice or thrice in the weeke they vse good spices in their meats. For this is the wholsomest season of all the yeare, in the which chanceth no sickenesse, but by great excesse and outrages done to nature, or by euill gouernment. Shepherds say also that Prime time is hot and moist of the nature of ayre, complexion of the sanguine, and that in the same season nature reioyceth, and the pores open, and the blood spreads through the vaines more than another time. Summer is hot and dry, of the nature of fire, and complexion of cholerick. When one ought to keepe him fro all things, that procure heat, all excesse, and hot meats. Harvest is cold and dry, of the nature of earth, and complexion of melancholy, in the which time one ought to keep him from doing excesse more than at other times. But Winter is cold and moist, of the nature of Water, and complexion of flegmatick, then ought a man to keepe him warme and meanly to liue in health.

Here is to be noted, that a man is made of the foure Elements, of which one hath domination alwayes aboue the other: and that man on whom the fire ruleth is said to be cholericke, that is to say, hot and dry. He on whom the ayre hath rule, is said to be sanguine: that is to say hot and moist. He on whom the Water hath gouernance, is said to be cold and moist, that is to say flegmaticke. And he on whom the earth reigneth, is said to be melancholy, that is to say, cold and dry. Of which complexions more shall be spoken in the beginning of phisnomy.

A regiment of shepherds of certaine things good for the body of man, and of diuers other things opposite to the same. Chap. xxviii.

TO smell the sauour of muske, and of quibyles, of cammamel, to drink wine measurably, not to eat too much sage, to couer thy head, of the washing of thy hands and feet, measurably walking, measurably sleeping, to heare sweet noyses of minstrelsie or singing, to eat mustard and pepper, to smell the red rose, and wash thy temples with water of red roses.

Euill

Euill for the braine.

All manner braine of beasts, gluttony, drunkenesse, late supper, to sléepe much after meat, corrupt ayre, anger, beaumesse, to vncouer thy heat, to eat softly, too much heat, too much Waking, too much Walking, milke, chéese, nuts, to eat ere thou be hungry, bathing after meat, onions, garlick, great noise, to smell to a White rose, and much stirring.

Good for the eyes.

The red rose, veruaine, rew, fenell, Salendine, enfrage, pimpernell, oculi Christi, to plunge thine eyes in cleare Water, oft to looke on gréene colour, measurable sléepe, to looke in a faire glasse, oft to wash thy hands and féet, make the stomacke Well defied, and to looke often on gold also.

Euill for the eyes.

Pouder, garlick, onions, hunger, léekes, Waking, and Wind, hot ayre, cold ayre, drunkennesse, gluttony, milke, chéese, much beholding of bright things, as Well White as red mustard, anon to sléepe after meat, too much sléeping, too much Waking, too much letting of bloud, cole-worts, smoake, all things that is peppered, lechery, and hot fire before the light, euill baken bread, dust, too much Wéeping, all this is euill for the eyes.

Good for the throat.

Hony, sugar, butter With a little salt, licorras, to sup soft egges, Isope, meane manner of eating and drinking, and sugarcandy, this is good for the throat.

Euill for the throat.

Mustard, much lying vpon the breast, pepper, anger, all fired meats, and all things rosted, lechery, much Walking, too much rest, much drinke, much thirst, much running, smoake of incense, old chéese, heat or cold, and all sowre things are naught for the throat.

Good for the heart.

Saffron, borage, laughing, ioy, muske, cloues, galingale, Nutmegs, the red rose, the violet, sugar, maces, before all other things.

Euill for the heart.

Beanes, peason, leekes, garlick, onions, beaumesse, anger, bread, too much businesse, trauell, to drinke cold Water after labour, euill tidings.

Good for the stomacke.

Red mints, red roses, cumin, sugar, sage, Wormwood, calamit, to vomit euery quarter once, great hunger euery day, to stand after meat, and often walking after meales, euery cold thing, Galingale, nutmegs, Vinegar, pepper, and measurable sleepe.

Euill for the stomacke.

All sweet things, for they make the stomacke to swell, nuts, old cheese, milke, hony, marrow-bones that be not well sodden, to eat ere thou be hungry, to eat many sorts of meats at one sitting, to drinke or thou be a thirst,

to

to eat bread that is not well baked, and all raw flesh, stinken, beastnesse, and dread, thought, ouer great trauell, stoping, falling, and all fride meats, too much bathing after meat, and too much casting, eat when thou art ouer hot either of feuer or trauell, all milke of beasts is euill saue of Goats.

For ache of the wombe.

Take tansie, rew, and sotherniwood, and eat it with salt fasting when thou art afret, and it will doe it away.

For to restore the liuer.

Take a quantity of wild tansie, and stampe it, and drinke it with wine or ale nine dayes or more, and he shall amend.

For fatnesse about a mans heart.

Take the iuyce of fenell and hony, and seeth them both together till that it be hard, and eat it at euen and morne, and it shall auoid soone.

For hardnesse of the wombe.

Take two spoonfull of the iuyce of yuy leaues, and drinke thereof three times in the day, and thou shalt be whole.

For wind in the stomacke.

Take cumin and beat it to powder, and mingle it with red wine, and drinke it last at night three dayes, and he shall be whole.

For the dropsie.

Take chickweed clythers, ale, and oat-meale, and make pottage therewith, and vse it nine dayes, and euery day fresh, and he shall be whole.

A good drinke for the pestilence.

For the pestilence take and wash cleane a Lilly root and boyle it in white wine, till the one halfe be wasted, and then giue it the sicke to drinke, and he shall breake out full of bladders, as he were brent or scalded with hot water, and they will dry, and the person may then whole.

Hereafter followeth the foure elements, and the foure complexions of man, and how, and in what time they reigne in man. Chap. xxix.

AIre, Fire, Earth, and water. The twenty foure houres of the day and the night ruleth sanguine, cholericke, melancholicke, and flegmaticke. Six houres after midnight bloud hath the maistery, and in the six houres afore none choller raigneth, and six houres after noon raigneth melancholy, and six houres afore midnight raigneth the flegmaticke. Thus endeth the foure elements, and the foure complexions.

Here followeth the gouernance of health. Chap. xxx.

Who will be whole, and kéep himselfe from sick-
And resist the stroke of pestilence, (nesse,
Let him be glad, and void all heauinesse,
Flée wicked ayres, eschue the présence
Of infect places causing the violence,
Drinking good wines, of wholesome meats take,
Smell swéet things, and for thy defence,
Walke in cleane ayre, and eschue the mists blacke.

With void stomacke, outward thée not dresse,
Rising vp early, with fire haue sustaine,
Delight in gardens, for the great swéetnesse,
To be well clad, doe thy diligence,
Kéepe well thy selfe from inconuenience.
In stewes ne bathes no soiorne thou make,
Opening of the pores, this doth great offence,
Walke in cleane ayre, and eschue the mists blacke.

Eat no raw flesh for no grédynesse,
And from fruit kéepe thine abstinence,
Pullets and Chickens for their tendernesse,
Eat thou with sauce, spare for no expence,
Uergious, vinegar, and the influence
Of wholesome spices I dare vndertake,
The morrow kéepe called golden in sentence,
Great helpeth against the mists so blacke.

For health of body, couer from cold thy head,
Eat no raw meats, take good héed hereto,
Drinke wholesome wine, fée thée on light bread,
With an appetite rise from thy meat also.
With women aged fleshly haue not to doe,
Upon thy sléepe, drinke not off the cup,
Glad toward bed, at morrow both two,
And vse neuer late for to sup.

And if it so be that leaches to thée take,
Then take good héed, to vse things thée,
Temperate diet, temperate trauaile,
Not malicious, for none aduersity,
Meke in trouble, glad in pouerty,
Rich with little, content with sufficience.

Newer

Neuer grudging, merry like thy degree,
If thy lucke lacke, make this thy gouernance.

To euery tale shewe thou no credence,
Be not to hasty, ne suddenly vengeable,
To poore folke doe thou no violence,
Curteise of language, of feeding measurable,
On sundry meat not greedy at the table,
In feeding gentle, prudence in daliance,
Close of tongue, of word not deceiueable,
To say the best set alway thy pleasance.

Haue in hate mouthes that be double.
Suffer at thy Table no detraction,
Haue despight of folke that make trouble,
Of false rauenours and adulation.
Within thy place suffer no diuision
With thy household, it shall cause increase
Of all welfare, prosperity and foyson,
With thy neighbours liue in rest and peace.

Be cleanly, glad after thy estate,
Passe not thy bonds, keepe thy promise liue,
With thée folke be not at debate,
First with thy better, beware for to striue,
Against thy fellow no quarrell to contriue,
With thy subiect to striue it were shame,
Wherefore I counsell, pursue all thy life,
To liue in peace, and get thée a good name.

Rise at morrow, and toward bed at Eue,
Against mists blacke, and ayre of pestilence,
Betimes at seruice, thou shalt the better cheue,
First at thy rising, to God doe reuerence,
Visit the poore With entire diligence,
On all needy haue compassion,
And God shall send grace and influence,
Thée to increase, and thy possession.

Suffer no surfets in thy house at night,
Ware of suppers, and great excesse,
Of nodding heads, and candle light,

Of ſloth at morrow, and ſlumbring idleneſſe,
which of all vices is chiefe protectreſſe.
Void of all drunkenneſſe, iyers and lecherous,
Of all vnthrifty exile the Miſtreſſe.
That is to ſay, dice, playes, and hazardours.

After meat beware, make not too long ſlepe,
Head, feet, and ſtomacke preſerue ayre from cold,
Be not too penſiue, of thought take no kepe,
After thy rent gouerne thy houſhold,
Suffer in time in thy right hand be bold,
Sweare none other man to beguile.
In youth be lufty, and ſad When thou art old,
No worldly ioy laſteth but a while.

Dine not at morrow before thine appetite,
Cleare ayre and walking maketh good digeſtion,
Betwéene meals drinke not for no forward delite.
But thirſt or trauell giue thée occaſion,
Ouer ſalt meat doth great oppreſſion
To feeble ſtomackes When they cannot refraine,
Fro nothing contrary to their complexion,
Of greédy hands the ſtomacke hath great paine.

Thus in two things ſtandeth all thy wealth,
Of ſoule and body, who liſt them ſue,
Moderate food giueth to man his health,
And all ſurfets then he doth eſchue,
And charity to ſoule is due.
This receipt bought is of no potheçary.
Of maiſter Anthony nor of maiſter Hue,
To all indifferent riches dietary.

Neſcio quo certu lenta papauera dormit,
Menſque creatorem neſcit iniqua ſuum.
En iterum toto lingua crucifigitur orbe,
En iterum patitur dira flagella deus.
Factorem factura ſuum ſtimulanteq; tyrannum,
Delectis ſactis deſerit orba ſuis,
Inde fames venit, inde diſcordia regum,
Inde caneneis prædatibuſque ſumus,
Inde premit gladius carnalis ſpiritualem,
Et vices conuerſa ſpiritualis eum,
Hinc ſubitos Atropos prædatrix occupat artu
Nec ſinit vt doleat penitet atque miſer.
Iure vides igitur quam tecta ligamina nectit,
Immanndus mundus hæc duo verba ſimul.

Thus endeth the Phyſicke and regiment of health of ſhepherds

Cœlum cœli Domini, terram autem dedit filiis hominum. Non mortui laudabunt te Domine, neque omnes qui descendunt in infernum. Sed nos qui viuimus Benedicemus Domino. Quoniam videbimus cælos tuos opera digitorum tuorum, lunam & stellas quæ tu fundasti. Quia subiecisti omnia sub pedibus nostris, oues & boues vniuersas, insuper & pecora cãpi, volucres cœli, & pisces maris qui perambulant semitas maris. Domine Dominus noster, quam admirabile est nomen tuum in vniuersa terra.

Here followeth the shepherds Astrologie. Chap. xxxi.

WHo that will as shepherds that kéepeth shéepe in the fields without knowing any letter, saue only by some figures that they make in little Tables of wood, haue knowledge of the mouings and properties of the heauens. And diuers other things contained in this présent compost and Kalender of shepherds, the which is extract & composed out of their Kalender, and put in letters, so that each may comprize and know as they the things aboue said. First one ought to know what the figure is the disposition of the world, the number and order of the Elements, and the mouings of the skies appertaineth to be knowne of euery man of frée condition, and noble engine. For it is a faire thing, delectable, profitable, and honest, and therewith it is necessary to haue diuers other knowledges, in especiall for the Astrologie of shepherds, which sheweth how the world is round as a ball. And after Wisemen say, there is nothing so round as it. For it is rounder than any thing artificiall. And moreouer in this world we sée nothing ne neuer shall, that is so tust and equall round as it selfe is, and is composed of the heauen, and the foure elements in fiue principall parts. After that, a person ought to know that the earth is in the middle of the world, for it is the heauiest element. Upon the earth is the water or the sea, but it couereth not the earth to the end that men and beasts may liue therein, and the part that is vncouered is called the face of the earth, for it is as the face of a man alwaies vncouered, and the part which is couered with water, is as the body of man, which is cloathed & hid. On the water is the ayre, that incloseth the earth and the water, and is diuided into three Regions, one is low, whereas inhabiteth beasts and birds, another mean, whereas béen the clouds, the which maketh the impressions, as lightnings, thunder, and other, & is alway cold: the third is the highest, whereas is neither wind nor raine, nor tempest, nor other impressions, & there be some mountaines that attaine vnto it, as is

Olympus

Olympus that reacheth the highest region of the ayre, and the element of fire mounteth to the skie, and the elements sustaineth the skies, as pillars or beams sustaineth a house. Of such mountaines is one in Affrick named Atlas.

After that is the element of fire, which is neither flambe ne coales, but is pure and inuisible, for the great brightnesse, for so much as the water is more cleare and light than the earth, and the ayre more cleare and light than the water, of so much the fire is more cleare, light, and fairer than the ayre, and the skies in equipolent bin clearer, lighter, and fairer than the fire, the which turneth with the mouings of the heauens, and the nert region of the ayre also, in the which is ingendred comets, the which bene called starres. for so much as they be shining and moueth as stars. After the saying of some shepherds, the fire is inuisible, for his subtilty and not for his clearnesse, for asmuch as a thing is more cleare, of so much it is the more visible, for we see the skies well, but not the fire, for it is ouermuch more subtile than the ayre that is invisible, for the same cause the earth and the water be thicke, and therefore they be visible. The skies bee neither properly heauy ne light, hard, ne soft, cleare, ne darke, hot, ne cold, sweet, ne sower, colour, ne sowne, ne such other qualities, saue that they be hot in vertue, for they may cause heat here beneath by their lights, mouings, and influences, and be improperly hard, for they may not bee diuided, ne broken. And also they bee improperly colours of light in some parts, and bee thicke, as bee the parties of the Stars. In the which there may no starre, nor other party be anusted and put to, nor none may bee diminished ne taken away, and they may neither increase, ne wax lesse, nor be of other figure than round, ne they may not change, ne paire, ne wax old, ne bee corrupted, ne altered, but in light only as in time of the Eclipse of the Sunne and Moone, ne they may not rest and stand still, ne turne any other wayes, later ne sooner, in part ne all, ne behaue them otherwise, than after their common course, but by miracle diuine, and therefore the Stars and skies be of another nature, than the elements and the things of them composed, the which bee transmutable and corruptible. The Elements and all things of them composed, be inclosed within the first skie, as the yolke of an egge is inclosed within the white, and the first skie is inclosed of the second, and the second in the third, and the third in the fourth, and so of the other. The first skie nert the elements is the skie of the Moone, next is the skie of Mercury. And next is the skie of Uenus, then is the skie of the Sunne then is of Mars, then of Iupiter, and after it of Saturne. And thus be the skies of the planets after their order. The eight skie is of the starres fixed, and bee called so, for that they moue more regularly, and after one guise than the planets doe. Then aboue, which is the first Mobile: in the which nothing appeareth as Shepherds may see.

Some Shepherds say, aboue this ninth skie is one Immobile, for it turneth not, and aboue that is one of christall, ouer the which is the skie

imperiall

imperiall in the which is the throne of God, of the which skie shepherds ought not to speake, but onely of the first mobile, and that it contayneth all together called the world. Of one thing they marueil much, that is, how God hath distributed the starrs, that he hath put none in the ninth skie, and hath put so many in the eighth skie that they may not be numbred, and in each of the other seuen but one onely, in calling the sunne and the moone starrs, as appeareth in the figure hereafter.

Hereafter the great master Shepherd sheweth more plainly of the foure elements, and of the similitude of the earth, and how that euery planet is one aboue another, and telleth which of them be masculine, as these fiue, Saturne, Jupiter, Mars, Sol, and Mercury. And of two feminine, as Venus and Luna. And which of them is northerly and southerly, and which be oriental or occidentall.

Of the moouings of the skies and planets Chap. xxxii.

Same

SOme moouings bin of the ſkie and planets that exceedeth the vnderſtanding of ſhepherds, as the moouing of the firmament, in the which bin the ſtarres againſt the firſt mobile in an hundred yeare one degrée, and the moouing of the planets in their Eclipſes, of the which how well the ſhepherds be not ignorant of all, yet they make no mention here, for it ſufficeth them only of two, whereof the one is from orient into occident aboue the earth, and from occident to the orient, vnder it, that is called the diurnall moouing, that is to ſay, that it maketh from day to day, xxiiii. houres, by the which moouing the ninth ſkie, that is the firſt mobile drageth after, and maketh the other ſkies to turne that be vnder it. The other moouing is the ſeuen planets, and is from occident to orient aboue the earth, and from orient into the occident vnder it, and is contrary to the firſt, and bée the two moouings that

ſhep-

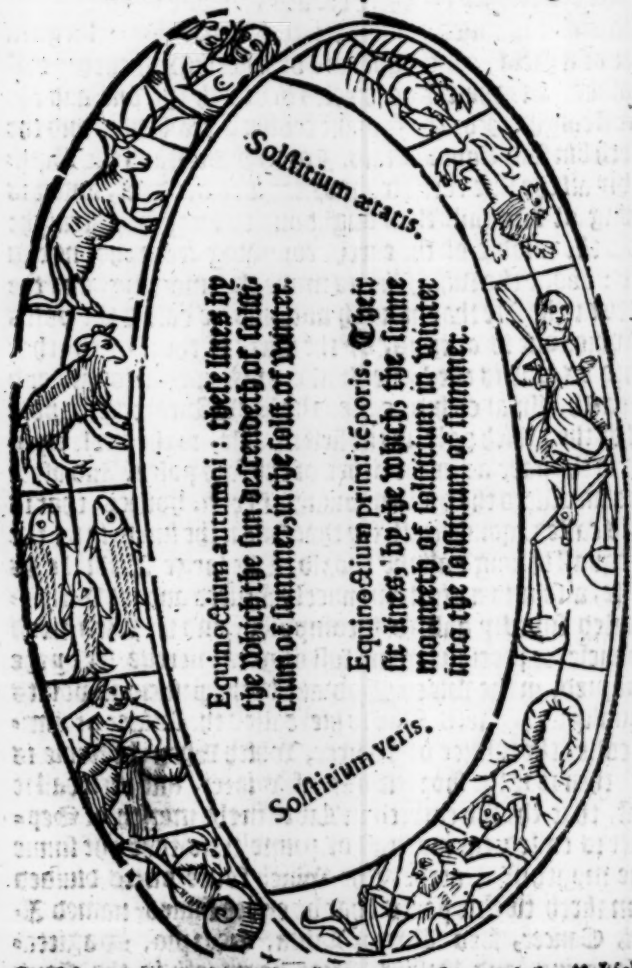
shepherds knowledgeth, and how well they bin opposites, yet they moue continually, and be possible, as is shewed by example. If a ship on the sea came from orient into occident, and that he of his owne moouing went in the ship softly toward orient, this man should moue a double mouing, whereof one should be of the ship and of himselfe together, and the other should be of his owne mouing, that he maketh softly toward orient. Semblably the planets be transported with their skie from orient to occident by the diurnall motting of the first mobile, but later and otherwise than the fixed stars, by which each planet hath his proper mouing, contrary to the mouing of the starres, for the Moone maketh a course lesse in a moneth about the earth, than a star fixed, and the sun a course lesse in a yeare and the other planets in a certaine time, each after the quantity of his mouing. Thus it appeareth that the planets moue two mouings, some shepherds suppose by imagination that all the skies ceased to moue by the daily mouing, the Moone would make a course in going from the occident into the orient, in as much time as lasteth now xxvii. dayes and eight houres, and Mercury, Venus, and Sol would make in manner course in the space of a yeare, and Mars in two yeare or there about, and Saturne in thirty yeare or there about. For now they make their course or reuolutions, and accomplish their proper mouings in the time here named. The proper mouings of Planets is not straight from occident to orient, but it is as sideway, and shepherds see them sensibly, for whē they see the moon before a star one night, the second or third night it is behind, not straight toward orient, but shall bee drawed one time toward Septentrion and another time toward mid-day, and this is because of the latitude of the zodiake, in the which bée the xii. signes vnder whom the Planet reigneth.

Of the Equinoctiall and zodiake that be in the twelue skies, that containeth the firmament vnder it. Chap. xxxiii.

In

IN the concaue of the first mobile, shepherds imagine to be the two circles, and they bin there royally, the one is as small as a threed, and it is called Equinoctiall and the other is large in manner of a girdle or as a garland of flowers, which they call the zodiake, and these two circles deuideth the one and the other equally, but not straight. For the zodiake crosseth crookedly, and the places where it crosseth bin said Equinoctials. For to understand the Equinoctiall, We see sensibly all the skie turne from orient into occident, and it is called the daily mouing of diurnall, then ought one to imagine a straight line that passeth thorow the middle of the earth, comming from the one end of the skie to the other: about the which line is made this mouing, and the two ends be two points in the skie that mooueth not, and be called the poles of the World, of the which one is ouer vs, by the signs of the North, that alwaies appeareth vnto vs, and is the Pole Artike or Septentrionall, and the other is vnder the earth, alwayes hid, called the Pole Antartike, or pole Austrill, in the middest of the which pole, in the first mobile, is the circle equinoctiall equally distaye in the part as in the other of the said poles. And after this circle, is made and measured the daily mouing of xxiiii. houres, that is a naturall day, and it is called equinoctiall, for that when the sun is in it, the day and the night bin equall thorough all the World. The large Zodiake as said is in the first mobile, also it is a girdle manerly figured and set with Images of signes intralled subtilly and well compoled, and set with fixed stars, as shining Carbuncle, or precious gems full of great vertue, set by the maisters right nobly adorned, in the which Zodiake be iiii. principall points that diuideth them equally in 4. parts. One is hie, called the solstice of summer, another is low, called the solstice of Winter, which when the sunne is entred in Capricorne, then is it the shortest day of winter, and men call it equinoctiall of harueft, that the sun entreth in Libra in the month of September. And the other is called equinoctiall of prime time that the sunne entreth in Aries, in the month of March. The which foure parts diuided each in equall parts, maketh twelue parts that be called signes, named Aries Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Aries beginneth in the Equinoctiall, and crosseth the Zodiake, and when the sun is there it beginneth to decline, that is to say, approching Septentrion, and toward vs, it extendeth to the orient. Then is Taurus second, Gemini the third, and so of other as the figure hereafter sheweth. Also euery signe is diuided in xxx. degrees, and be in the zodiake ccc. 60. degrees, and euery degree diuided by 60. minutes, euery minute in 60. seconds, euery second into 60 thirds, and this diuision sufficeth for shepherds.

Here followeth the story of the twelue signes. Chap. xxxiii.



SHepherds knowledgeth a subtile variation in the skies and is for three stars fixed, bee not vnder the same degrées of the zodiak, that they were created, because of the mouing of the firmamẽt, the which bee against the first Mobile, in an hundred yeare of one degrée, for the which mutatiõ the sun may haue other regard to a star and other significatiõ, than it had in the time passed, and also whē the books were made, for that the star hath changed his degrée or sign, vnder which it was.

And this oftentimes causeth them that make prognostications and iudgements comming to faile.

All the circles of the sky bẽne narrow and small, except the zodiake, which is large, and containeth in length three hundred and three score degrées, and of largenes twelue, the which largenesse is diuided by the middle, six degrées on the one signe, and six on the other, and this diuision is made by a line, named Eclipticke, and is the way of the sunne, for the sun neuer departeth vnder that line, and thus it is alway in the middle of the Zodiak, but the other Planets bẽn alwayes on the one side, or of the other of the said line, saue when they bẽne the head or in the taile of the Dragon, as the Mone that passeth twice in a moneth, and it happen when it renueth it is Eclipse of the Sunne, and if it happen the full Mone, and that it be right vnder the nadyr of the sunne, it is generall Eclipse, and if it be but a part, it is not sene: When it is Eclipse

of

of the ſunne, it is not generall through all the climates, but onely in ſome, but when it is eclipſe of the moone, it is generall ouer all.

Of two great circles, that is to ſay, one Meridian, and the other Oryſon, that interſequeth the one the other, and croſſeth directly.

Meridian is a great circle imagined on the ſkie, which paſſeth by the poles of the world, & by the point of the ſky right ouer our heads, the which is called Zenich, and when the ſunne is come ouer from Orient vnto that circle it is mid-day, and therefore it is called Meridian, and the halfe of that circle is ouer the earth, and the other vnder it, that paſſeth by the point of midnight, directly oppoſite to Zenich, and when the Sunne toucheth the part of the circle, it is midnight, and if a man goe toward orient or occident, he hath new Meridian, and therefore it is ſooner mid-day to them that bee toward Orient, than to other: if a man ſtand ſtill, his Meridian is one ſtill, or if he goe toward mid-day or ſeptentrion, but if he ſtirre, he hath other Zenich, and theſe two circles croſſeth directly: orizon is a great circle that diuideth the part of the ſky that we ſee, from that we ſee not. And ſhepherds ſay, that if a man were in a plaine Country, hee ſhould ſee iuſtly halfe of the ſky, which they call their emiſphery, that is to ſay halfe ſpheare, and oriſon is ioyning nigh to the earth, of the which oriſon, the entry is the middle, & is the place in the which we haue bin: thus each is alwaies in the midſt of his oriſon & Zenich is the pole, and as a man tranſporteth him from one place to another, he is in the other planets againſt the ſky, and hath other Zenich and other oriſon, all oriſon is right other oblike. They haue right oriſon that abideth vnder the Equinoctiall, and haue their Zenich in the Equinoctiall, for their Oriſon interſequeth and diuideth the Equinoctiall, euen by theſe two poles of the world, in ſuch wiſe, that none of the poles of world is raiſed aboue their oriſon ne depryued vnder it. but they that habit other where than vnder the Equinoctiall haue their Oriſon oblike, for their oriſon followeth and diuideth the Equinoctiall ſide way, and not right, and there appeareth vnto them of all times, one of the poles of the world raiſed aboue their oriſon, and the other bee euer hid, ſo that they ſee them not, more or leſſe after diuers habitations, and after that they bee of farneſſe from the Equinoctiall, and the more that the one pole is raiſed, the more the oriſon oblike, and the other pole depryued, and is to wit, that there is as much diſtance from the oriſon to the pole, as is from the Zenich to the Equinoctiall, and that Zenich is the fourth part of Meridian, or the midſt of the bow diurnall, of the which the two ends bee on the Oriſon. And alſo that of the Pole vnto the Equinoctiall, is the fourth part of all the roundneſſe of the ſkies, and alſo of the meridian circle, ſith it paſſeth by the poles, and croſſeth the Equinoctiall directly. Example of the oriſon of Paris after the opinion of ſhepherds, ouer the which oriſon they ſay

that the pole is raised 49. degrées, Wherefore they say also, that from the Zenith of Paris vnto the Equinoctiall be 49. degrées, and that from the orison vnto the Zenith, is the fourth part of the Meridian circle, be lxxx. degrées, and from the pole to the Zenith be xli. degrées, and from the pole vnto the solstice of summer be lxii. degrées, and from the solstice vnto the equinoctiall be 33. degrées, there be from the pole vnto the equinoctiall 50. degrées, and is the fourth part of the roundnesse of the sky: from the equinoctiall vnto the solstice of Winter be 33. degrées, and from the solstice vnto the orison 18. Thus shall the equinoctiall be raised ouer the orison 12. degrées, and the solstice of summer 63. degrées, in the which solstice is the sun at the houre of none the longest day of summer, and then it entreth into Cancer, and is most nèrest to our habitable parts, that may be. And when the sun is in the solstice of Winter, the shortest day of the yeare at the houre of none, it entreth into Capricornus, and the said solstice is not raised ouer the orison of Paris, but 8. degrées. The which eleuations and risings a man may find plainly, so that he know one only, and in euery region in likewise after the situation.

Of the two other great circles of the skie, and foure small.

Two great circles bée on the sky, named colours, diuideth the skyes in foure equall parts, and crosseth their selfe directly, the one passeth by the poles of the World, and by the two solstices, and the other by the poles also, and by the two equinoctials. The first small Circle is called the Circle Artike, because of the pole Zodiake about the pole Artike, and his like is to his opposite, named the Circle Antartike. The other two be named Tropikes, the one of summer, and the other of Winter. The Tropike of summer is called the solstice of summer: beginning of Cancer, and the Tropike of Winter of the solstice of Winter, beginning of Capricorne, and be equally distant one Circle from the other. Here ought to be noted that the distances of the pole artike to the Circle artike, and the distance of the Tropik of summer to the equinoctionall, & that of equinoctionall to the tropike of Winter, and from the Circle antartike to the pole antartike, are iust equall, each of 24. degrees & a halfe, or thereabout, then the distance from the equinoctiall to the tropike of summer, & from the circle artike to the pole, make together 47. degrées. The which take away of the quarter betwéene the pole and the equinoctiall, whereas be lxxx. degrées, saue that there abideth 44, that be the distance betwéene the tropike of Winter, and the Circle antartike, and these circles be said little, for they be not so great as the other, neuertheless they be diuided each by CCC. lx. degrées as the greatest.

Of the rising and resconsing of the signes in the orison. Chap. xxxv.

Orison

ORiſon and emiſphery differed, for oriſon is the circle that diuideth the part of the ſky which wee ſée, from that vnder the earth we ſée not. Alſo oriſon is a circle that moueth not, but as wée moue from one place to another, but emiſphery turne continually, for one part riſeth and mounteth ouer oriſon, and the other part reſconſeth and entreth vnder it: thus oriſon riſeth ne reſconceth, Meridian alſo riſeth not ne reſconceth. Equinoctiall is the diurnall circle, that riſeth and reſconceth regularly, as much in one houre as in another, and all in 23. houres. Zodiake the large circle and oblike, whereon the ſignes be, riſeth and reſconſeth all on a day naturall, but not regularly, for it riſeth more in one houre than in another, for that is euer ouer our oriſon is oblike, and diuideth the zodiake in two parts, whereof one is ouer our oriſon, and the other vnderneath. Thus halfe of the ſignes riſeth ouer our oriſon euery day artificially, be it ſhort or long, and the other halfe by night, wherefore it behoueth, that in dayes which bée ſhorter than the nights, the ſignes riſeth ſooner, and in long dayes more at leiſure, and thus the zodiake riſeth not regularly in theſe parts as the equinoctiall, but there is double variation, for halfe of the zodiake that is from the beginning of Aries vnto the end of Virgo, altogether taketh as much time in riſing, as halfe the equinoctiall that is by it, and they begin to riſe in a moment, and end in a moment alſo. But this halfe of the zodiake riſeth ſooner in the beginning, and this halfe of the equinoctiall more at leiſure, and this is called their obliquement. Alſo the other halfe of the zodiake, that is from the beginning of Libra vnto the end of Piſces, and halfe of the equinoctiall that is by it, begin neth and loueth to riſe together, but the Equinoctiall in that part in the beginning riſeth ſooner, and the zodiake more at leiſure, and this is called riſing directly. And whether that riſeth ſooner the Equinoctiall or the zodiake, yet allwayes they end together. Example of the two mouings aforeſaid, as if two men went from London to Windſore, and departed both together, and that at the beginning the one goe faſt and the other ſoftly, hée that goeth faſt ſhould bée ſooner in the mid-way than the other, but if hée that went faſt to the mid-day goe ſoftly and the other faſt, they ſhall be both at once in Windſore. Alſo the halfe of the zodiake from the beginning to Cancer, vnto the end of Sagittary, in riſing beares more than halfe of the Equinoctiall, ſo that this halfe riſeth all right, and the other halfe of the zodiake riſeth oblikely.

Of the diuiſions of the earth, and of the Regions. Chap. xxxvi.

FIrst, ere we speake of the starres, and knowledge that shepherds haue, we will say of the diuision of the earth, and of the parts after their opinion. Wherefore it is to be noted that the earth is round, and therefore as a man goes from one country to another, he hath other orison than he had, and there appeareth other part of the skie, and if a man wet from septentrion strait toward mid-day, the pole artike to him shall be lesse raised, that is to say, more nigh approching to the earth, and if he went contrarywise it should be more raised, that is to say, appearing higher, and therefore if he went toward mid-day vnder a meridian whæle, that the pole artike were lesse raised ouer his orison by the 30. part of one of the vi. part of the Arke Meridian, he should passe the 30. part of the 6. parts of halfe the circuit on the earth, and to him the pole should be lesse raised by one degrée, or to the contrary, till it were more raised of one degrée, then he should passe one degrée of the circuit of the earth, of the which all the degrées together be ccc. lx. And one degrée of the earth containeth 12. leagues and an halfe or thereabout, and euery league is 2. mile. And as the speare of the sky is diuided by the foure lesse circles fiue parties called Zones, so the earth is diuided into fiue regions whereof the first is betwéen the pole artike, and the circle artike. The second is betwéen the circle artike and the tropike of summer. The third is betwéene the tropike of summer and the tropike of winter. The fourth is betwéene the tropike of winter, and the circle Antartike. The fifth betwéene the circle antartike, and the pole antartike. Of which parts of the earth some shepherds say, that the first and the fifth be inhabitable for their ouer great coldnesse, for they be too far from the sunne. The third is in the middle, is too néere vnder the way of the sun, and is inhabitable for the great heat. The other two parts, the second and the fourth, be neither too neare, nor too far from the sunne, but be moderate in heat and cold, and therefore they bée habitable if there be no other letting: and suppose it be true, yet it is not impossible to passe ouerthwart the region, vnder the way of the sun called Zone, turned to go from the second to the fourth. For some shepherds would haue passed which would haue shewed it, wherefore they say that there is no region habited but the second, whereon we and all other be.

Of the variation that is for diuers habitations and Regions of the earth. Chap. xxxvii.

Shep-

Shepherds say, that if it were possible that the earth were inhabite dall about, and pose the case that it were so, first they that inhabit vnder the Equinoctiall haue alwayes the dayes and the nights equall, and haue the two poles of the World at the 2. corners of the orison, & may see al the starrs when they see the two poles, and the sunne passeth twice a yeare ouer them, that is, When it passeth by the equinoctials. Thus the sunne is to them the one halfe of the yeare toward the pole artike, and the other halfe toward the other pole, and therefore they haue two Winters in a yeare without great cold: one is, When we haue Winter, and the other When we haue summer. Semblably they haue two Summers, one is March, When we haue prime time, and the other in September, When we haue harueſt, and by this they haue foure solstices two hie, When the sun passeth by their zenich, and two low, When it declineth one Way or other, and thus they haue foure vmbres or shadowes in a yeare, for When the sunne is in the equinocts twice in the yeare, in the morning their shaddowes be in the occident, and at night in the orient, and then at noon they haue no shaddowes, but When the Sunne is in the signes septentrionals, their shaddowes be toward the parts of the signes meridionals, and so againward. Secondly, they that inhabit betweén the Equinoctiall and the Tropike of summer, haue in likewise two summers and two Winters, and foure shadowes in a yeare, and they haue no difference of the first, saue that they haue longer dayes in summer, and shorter in Winter, for as the Equinoctiall lengtheth, so likewise doth the dayes in summer, and in that part of the earth is the first climate, and almost halfe of the second, & is named Arady, Wherein is Ethiopia. Thirdly, they that inhabit vnder the Tropike of summer, haue the Sun ouer their heads: and at the day of the solstice of Summer at noone, they haue their shadowes smaller than We haue, and there is a part of Ethiope. Fourthly, they that be betweene the tropike of summer, and the circle Artike, haue longer dayes in summer than the aboue said, in as much as they be further from the Equinoctiall, and shorter in Winter, and they haue the sun ouer their heads, ne toward septentrion, and that part of the earth We inhabit. Fifthly, they that inhabit vnder the circle Artike, haue the elyptike of the zodiake to their orison, and When the sun is in the solstice of summer, it resconeth not, and thus they haue nonght but naturall dayes of 24 houres. Semblably when the sun is the solstice of Winter, it is naturall day When they haue continuall night, and that the Sun riseth not to them. Sixthly, they that be between the Circle artike, and the pole arttike, haue in summer diuers naturall dates that be to them one day artificiall without any night. And also in Winter be many naturall dayes, which are to alwayes night. & the more that it approcheth the pole, the more is the artificial day of summer long, and dureth in some place a Weeke, in other a month, in other two, in other three, in other more, & proportionally the night is greater, for some of the signes be euer on their orison, and some alwayes vnder, and as long

as the Sunne is in the signes aboue it is day, and while it is in the signes vnderneath it is night. Seuenthly, they that inhabit right vnder the Pole, haue the sun halfe of the yeare on their ozson, and haue continuall day, and the other halfe of the yeare continuall night, and the equinoctiall is in their ozson that diuideth the signes six aboue & six beneath. Wherefoze when the sun is in the signes that be hie, and toward them they haue continuall day: and when it is in the signes toward mid-day they haue continuall night, and thus in a yeare they haue but one day and one night. And as it is said of that part of the earth toward the pole Artike, a man may vnderstand of the other halfe, and of the habitations toward the pole Antartike.

The diuision of the earth and of the parts inhabited.

Shepherds and other, as they diuide the earth inhabitable in 7. parts that they call climates. The first Diamerous. The second Climate Diaciens. The third Dairandzy. The fourth Diathodes. The fifth climate Diaromes. The sixth Daboziſtines. The seuenth Diaripheos. Of the which each hath his longitude determined, and the latitude also, and the nearer they bée to the Equinoctiall, the longer they bée, and larger, and pzocéed in longitude from ozient to occident, and in latitude from mid-day to septentrion. The first climat after some shepherds containeth in length halfe the circuit of the earth, that is, two hundzed thousand and foure hundzed mile, and it hath a hundzed thousand and two hundzed mile of length. The second and so of the other, foz the lessing of the earth comming toward Septentrion. To vnderstand what a climate is, after the saying of the shepherds. A climate is a space of the earth equally large, whereof the length is from ozient to occident, and the bzedth is comming from mid-day, and from the earth inhabitable toward the Equinoctiall, dzawing to septentrion, as much as an hozologe oz clocke changeth not. Foz in earth habitable the clockes change vii. times in the bzedth of the climeats. It is of necessity to say that they be seuen, and where the variation of hozologes is, there is the diuersity of climates, howbeit that such variation pzoperly ought to be taken in the midst of the climates, and not in the beginning oz end, foz the pzoximity and couenance the one of the other. Also one climate hath alwayes a day artificiall of summer, shozter oz longer than another climate, and this day sheweth the difference in the midst of euery climate better than the beginning oz end, the which thing wée may sensibly know at eye, and thereby iudge the difference of the climates. And it is to be noted that vnder the Equinoctiall, the dayes and the nights in all times are equall, each of twelue houzes, but comming toward septentrion, the dayes of summer longeth, & the winter dayes shoztned, & the moze that one approcheth septentrion, the moze wareth the dayes in such wise, that the fiue of the last climate the dayes in summer be longer by thzee houzes &

an

an halfe, than they be at the beginning of the first, and the pole is more raised by 38. degrées. At the beginning of the first climate, the longest day of summer hath 12. houres and xlv. minutes and the pole is raised on the orison 12. degrées and xlv. minutes, and the midst of the climate, the longest day hath 13. houres, and the pole raised xvi. degrées, and the latitude dures vnto the longest day of summer that is 13. houres, and xv. minutes, and the pole raised 20 degrées and an halfe, which largenes is cccc. xl. mile of earth. The second climate beginneth at the end of the first, and the midst is there as the day hath 12. houres and an halfe, and the pole is raised ouer the orison 24. degrées and 15. minutes. And the latitude dureth vnto there as the longest day hath 13. houres and xlv. minutes, and the pole is raised xxxii. degrées and an halfe, and this largenesse containeth of earth CCC. miles iust. The third climate beginneth at the end of the second, and the midst is there as the day hath 13. houres, and the pole is raised 30. degrées and xlv. minutes, and the latitude extendeth vnto there as the longest day hath 14. houres, and xv. minutes, and the pole is raised 23. degrées, and xl. minutes. The fourth climate at the end of the third, and the midst is there as the longest day hath 14. houres and an halfe, and the pole is raised 26. degrées and 20. minutes, the latitude dureth vnto there as the longest day hath 13. houres, and xlv. minutes, and the pole is raised 20. degrées, and the largenesse containeth of earth ccc. mile. The fifth climate at the end of the fourth, and the midst is there as the longest day hath 15. houres, and the pole is raised 41. degrées and 20. minutes, and the latitude dureth vnto there as the longest day hath 15. houres, and 15. minutes, & the pole is raised 44. degrées and an halfe, & the largenesse containeth of earth CC. lii. mile. The sixth climate at the end of the fifth, and the midst is there as the longest day hath 15. houres and an halfe, and the pole is raised ouer the orison xlv. degrées and 23. minutes, of which the largenesse dureth vnto there, as the longest day hath 15. houres and xlv. minutes, which largenesse containeth of earth CC. 12. mile. The seuenth climate at the end of the sixth, and the midst is there as the longest day hath xvi. houres, and the pole is raised 48. degrées and xl. minutes, the latitude extendeth vnto there, as the longest day hath 16. houres and 15. minutes, and the pole is raised fifty degrées and an halfe, and the largenesse of the earth containeth 186. mile.

A maruellous consideration of the great understanding of shepherds.

IF case were after the length of the climates, one might goe about the earth from Orient to Occident to his first place, some shepherds say that this compasse may almost bée made. Saying that if a man went this compasse in 12 naturall dayes, going regularly toward Occident, and began

began now at mid-day, he should passe euery day naturall, the twelfth part of the circuit of the earth, and be 20. degrées, whereof it behoueth that the sunne make a course about the earth, and 30. degrées further, or he be returned on the morrow at the meridian of the said man, and so the said man should haue his day and night of 26. houres, and should bée further by the twelfth part of a naturall day than if he rested him, wherefore it followeth of necessity, that in twelue naturall daies the said man should only haue but 11. dayes and 11. nights, and somewhat lesse, and that the sun should light him but eleuen times, and resconce eleuen times, for eleuen dayes, and eleuen nights, euery day & night of 26. houres, make 12. naturall dayes, each day of 24. houres. In like manner it behoueth that another man should make this course going toward Orient haue his day and night shorter than a naturall day by 2. houres, then his day and night should be but of twelue houres, then if he made this course in like space, to wit, in twelue dayes and somewhat more. Thus if Iohn made his course toward occident, and Peter toward orient, and that Robert abode them at the place whence they departed the one as soone as the other, & they meet at Robert both together. Peter would say he had 2. dayes and 2. nights more than Iohn, & Robert if he had rested a day lesse than Peter, and a day more than Iohn, and Rober who had rested a day lesse than Peter, and a day more than Iohn, howbeit they haue made this course in 12. naturall dayes, or an hundred, or in 10. yeares all is one. This is a pleasant consideration among the shepherds how Iohn and Peter arriue one selfe day, put case it were on Sunday: Iohn would say it is Saturday, Peter would say Monday, and Robert would say Sunday.

Of the Pomell of the skies, a star named the star of the North, neere the pole Artike called Septentrionall. Chap. xxxviii.

After the aboue said things, here will we speake of some stars in particular. And first of them the shepherds call the pomell of the skies, or star of the North, wherefore we ought to know, that we see sensibly the sky turne from Orient to Occident, by the diurnall moning, that is, of the first mobile, which is made on two points opposites, which be the poles of the sky, of the which one we see, and it is the pole Artike, and the other we see not, which is the pole Artike or of mid-day, which is alway hid vnder the earth. By the pole Artike which is the starre most approched which shepherds call the pomell of the skie, the which they say is the highest and most stedfast from vs, by the which they haue the knowledge they haue of other stars and parts of the skie. The stars which be by the said pomell, goe neuer vnder the earth, of the which be the stars which make the Charlot and diuers other, but they who be far from it, goe sometime vnder earth, as the sun, the moone, and other planets. Vnder this pomell directly, is the angle of the earth, in the place where against the sun is at the houre of midnight.

Of

Of Andromeda, a ſtarre fixed.

Aries is a ſigne hot and dry, that gouerneth the head of man and the face, and the regions, Babylon, Percy, and Araby. And ſignifieth ſmall trées, and vnder him at the 16. degrée, riſeth a ſtar fixed, named Andromeda, that ſhepherds figureth a maid in her haire, vpon the brinke of the ſea, ſet to bée deuoured of the monſters of the ſea: but Perſeus ſon of Iupiter, fought with his ſword againſt the ſaid monſter, and ſlew it: and ſo the ſaid Andromeda was deliuered. They that be borne vnder her conſtellation, be in danger of priſon, or to die in priſon, but if a good planet take regard, they ſcape not death and priſon. Aries is the exaltation of the ſunne at the 20. degrée, and Aries is the houſe of Mars, with Scorpio, where he is moiſt.

Of Perſeus, a ſtar fixed, Lord of the ſphere.

Taurus hath the trées, plants, and impes, and gouerneth of man the neck and the throat bol, the regions Ethiopy, Egypt, and the country about, and vnder the 22. degrée riſeth a ſtar fixed of the firſt magnitude, that ſhepherds call Perſeus ſon of Iupiter, that ſmot off the head of Meduſe, who made all them to die that beheld her, and by no manner they might eſchue it. Shepherds ſay that when Mars is conioyned with this ſtar, they that be borne vnder the conſtellation ſhall haue their heads ſmitten off, if God ſhape not remedy, & ſometime they call this ſtarre Lord of the ſword, and figure him a man naked with a ſword in one hand, and in the other the head of Meduſe, and looketh on it. And Taurus is the exaltation of the moone in the third degrée.

Of Oryſon a ſtar fixed, and his fellowes.

Gemini ſignifieth large, good courage, Wit, beauty, clergy, and gouerneth of man the ſhoulders, armes and hands, and the regions, Iugen, Armony, Carthage, and hath the ſmall trées, and vnder the 18. degrée riſeth a ſtar fixed, named Oryſon, and with it 36. other ſtars, and is figured a man armed in maile, and a ſword girt about him, and ſignifieth great Captaines. They that be borne vnder the conſtellation be in danger to be ſlaine by treaſon, if good fortune be not with them. Gemini and Virgo be the houſes of Mercury, but Virgo is it in which hee ioyeth moſt, and Gemini in the third degrée is the exaltation of the Dragons head.

Of Alhabor, a ſtar fixed.

Cancer domineth the long and equall Trées, and of the body of man the breaſt, the heart, the ſtomacke, the ſides, the lights, and the lungs. The Regions, Armony the little, and the Region of Orient. And there riſeth vnder it in the eighth degrée, a ſtar fixed, which ſhepherds call Alhabor, that is to ſay, the great dog, and they ſay they that be borne vnder the conſtellation, and that be in the aſcending or the middeſt of the ſkie, it ſignifieth good fortune, and if the moone be with it, and the party of fortune, he that in it ſhall be borne ſhall not be very rich, and Cancer is the houſe of the Moone, and is the exaltation of Iupiter in the 15. degrée.

Of

Of a ſtar fixed, named the Lyons heart.

Leo hath the great trées, that is to ſay, he ſegnioꝛeth ouer them, and ſignifieth a haſty man full of anger, and of anguiſh, and of the body of man it beholdeth the heart ꝓperly, the backe and the ſides. and of Regions Artitry to the end of the earth habitable, and vnder the 34. degrée a iſeth a ſtar fired, named the Lyons heart, and they that be bozne vnder the conſtellation, as ſhepherds ſay, ſhall be mounted in his ſignioꝛies, oꝛ in great offices, and afward ſhall be depꝛiued oꝛ put downe, and be in danger of their liues, but if ſome good planet behold the ſaid ſtar, they may be ſaued. Leo is the houſe of the ſun, and Aries is the exaltation of the ſun, as it is ſaid.

Of the ſtar fixed named Nebuluſe, and of another named the Golden Cup.

Virgo gouerneth all that is ſowne on earth. and ſignifieth a man of good courage, philoſophy, largeneſſe, & of all manner of ſciences, & kéepeth of man the belly and the entrails, and the regions of Algeramita, Allen, a region by Ieruſalem, Euphrates, and the Ile of Spain. Vnder the longitude oꝛ 15. degrée riſeth a ſtar fired named Nebuluſe oꝛ taile of the Lyon, and is in the ſeptentrion all latitude of the ſaid ſigne of Virgo, vnder the which ſigne riſeth another fired ſtar, which ſhepherds call the Golden cup, and is in the 13. degrée of the ſaid ſigne, toward the part meridionall. The which ſtar is of the nature of Venus and Mercury, and ſignifieth that they which bée bozne vnder the ſaid conſtellation to know things woꝛthy and ſacred.

Of the Porke eſpike, a ſtar fixed.

Vnder the ſigne of Libza that domineth the great Trées, and ſignifieth Iuſtice, and of man it gouerneth the reynes and the nether part of the belly, and regions the Country of Romany and of Gréece. Vnder the 18. degrée riſeth a ſtar fired that ſhepherds call Poꝛke eſpike. They that béene bozne vnder the conſtellation, bin well ſhaped, and bin honeſt, and doe things that folke maruell on and reioyceth, and ſignifieth riches by honeſty, and ꝓecious merchandize, and bée commonly loued of Loꝛds and Ladies: and Libza is one of the houſes of Venus, and Taurus the other, in the which ſhe reioyceth moſt, and is the exaltation of Saturne, foꝛ the weather begynneth to waxe cold in this month of September, and Saturne is the planet and Loꝛd of cold, that exalteth when ſhée entreth into the ſigne of Libza.

Of the Crowne ſeptentrionall, a ſtar fixed.

The Scoꝛpion domineth the trées that be of longitude and largeneſſe, and ſignifieth falſenes, & of the body of man gouerneth the ꝓiuy places, and the regions of Heberget, and the fields of Araby, in the ſecond degrée riſeth a ſtar that ſhepherds call the Crowne ſeptentrionall, the which when it is in the aſcending in the middeſt of the ſky, giueth honour and exaltation to them that be bozne vnder the conſtellation, and eſpecially when it is well beholden:

beholden of Sol, the Scorpion is one of the houses of Mars, in the which he reioyceth most, and Aries is the other, and is the signe wherein Mars beginneth to fall from his exaltation.

Of the Scorpions heart, the starre fixed.

The Sagittary signifieth a man full of engin and wise, and gouerneth the thighs of man: and regions Ethiopy, Babarohem, and Anych. Under his first degrée riseth a starre fixed of the first magnitude, the which shepherds call the Scorpions heart, which when it is well beheld of Iupiter or Uenus, it raiseth them that be borne vnder his constellation to great honours and riches, but when it is euill beholden of Saturne or of Mars, it putteth them that be borne vnder it to pouerty. The Scorpion is the house of Iupiter, in the which he reioyceth most, and Pisces in his other house, and so is the said Sagittary, the exaltation of the Dragons taile.

Of the flying Eagle a star fixed.

Capricornus signifieth a man of good life, wise, ryefull, and of great thought, and gouerneth the knées of man, and the regions Ethyope, Araby, Gehamen, and to the two seas, and vnder the 18. degrée riseth a starre that shepherds call the flying Eagle, that signifying the louer of signe Emperors and Kings. They that be borne vnder his constellation, when they be well beholden of the Sunne and Iupiter, mounteth in great seigniories, and be loued of Kings and Princes. Capricornus and Aquarius be the houses of Saturne, but he reioyceth in Aquary most, and the said Capricornus is the exaltation of Mars.

Of the fish meridionall a starre fixed.

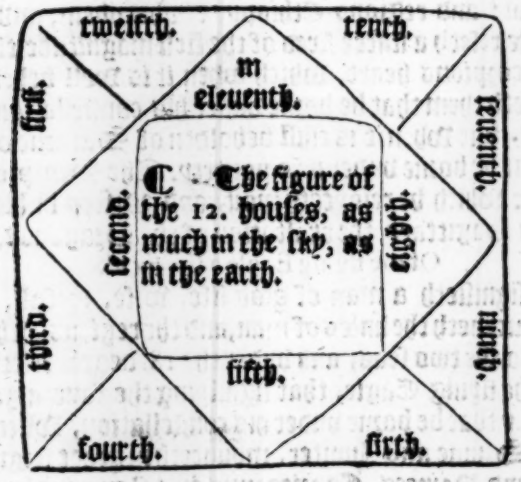
Under Aquarius, that kéepeth the legs of a man to the ancles of the fét, and the regions of Hazenoch, Atempha, and part of the land of Alphage, and part of Egypt, in the 21. degrée riseth a star, that shepherds call the fish Meridionall. They which be borne vnder his constellation be happy in fishing in the sea at mid day, and vnder the 9. degrée of the said signe riseth the Dolphin that signifieth Lordship on the sea, pounds, and riuers, and as is said, Aquarius is the house of Saturne, in the which he reioyceth.

Of Pegasus that signifieth the horse of honour, a star fixed.

Pisces gouerneth of man the fét, and signifieth a man subtile, wise, and of diuers colours, and hath regions, Tabyasen, Jurgen, and all the habitable part that is septentrion, and part of Romany, and vnder the 15 degrée of the said signe, riseth a star that shepherds call Pegasus, that is the horse of honour, and the figure in forme of a faire horse. They that be borne vnder his constellation, shall be honoured among great Captaines and Lords. when Uenus is with it, they be loued of great Ladies, if the said star bein the middest of the skie in the descending, and Pisces is one of the houses of Iupiter, and Sagittarius the other, in the which he reioyceth most, and the said Pisces in the 27. degrée is the exaltation of Uenus.

Of

Of the diuision of the 12. houſes, as well in the earth as in the heauens. Chap. xxxix.



THe heauens and the earth may be diuided in foure parts by two circles which croſſe directly ouer the two poles, and croſſeth foure times the Equinoctiall line. Each of the foure parts diuided into three equally, is in all 12. equall parts, as well in the ſky as in the earth, which ſhepherds call houſes, and be twelue. Of the which ſix be alwaies aboue the earth, and ſix vnder it, and theſe houſes moue not, but be alwaies each in their place, and the ſignes and planets paſſeth by them alwayes once in foure and twenty houres. Three of theſe houſes be from Orient to mid-night going vnder the earth, the firſt, ſecond, and the third, whereof the firſt vnder the earth beginneth at orient named the houſe of life. The ſecond houſe of ſubſtance and riches. The third that finiſheth at mid-night the houſe of fraternity. The fourth that beginneth at mid-night, comming in Occident, is named the houſe of patrimony. The fifth following is the houſe of ſons. The ſixth finiſheth in Occident vnder the earth is the houſe of ſickneſſe. The ſeuenth beginneth in Occident on the earth, and ſtretcheth towards mid-day, and is the houſe of marriage. The eighth is the houſe of death. The ix. finiſhing at mid-day, is called the houſe of faith, religion, and pilgrimage. The tenth beginning at mid-day comming towards orient is the houſe of honour and regality. The eleuenth after that, is the houſe of true friends.

And the twelfth that finiſheth in ozient on the earth, is named the houſe of charity, but this matter is difficile, foz ſhepherds knowledging the nature and property of euery of the ſaid twelue houſes, and departeth them lightly, and ſufficeth of that is ſaid with the figure preſent.

Qualiter puer creſcit in ventre matris ſuæ. Primo menſe creſcit cerebrum. Secundo creſcunt venæ. Tertio & quarto habebit omnia membra ſua, ſed erit ſine anima. Quinto incipit venere & multum grauabit matrem ſuam. Sexto circundabitur pelle, & oſſa creſcent. Septimo vngues creſcent. Octauo creſcit cor & omnia viſcera preter iecur. Nono ſciet mater ſi puer poterit bene naſci an non. Decimo creſcit iecur in puero de tunc bene comparebit mulier ſi bene eueniet & puero, an non quæ in iecore iraſcat: quod quam cito habuit iecur tam cito naſcetur vel morietur.

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How the planets reigne in euery houre. Chap. xl.

HE that will wiet how ſhepherds know which planet reigneth euery houre of the day and night: which planet is good, and which is bad, ought to know the planet of the day, and ſeke therefoze. The firſt temporall houre of the Sunne riſing, that day is foz the ſaid planet. The ſecond houre is foz the planet enſuing, and the third foz the other, as they are here figured by ozder, & it behoueth to go from ☉ to Venus, Mercury & Luna, then come againe to Saturne vnto 12. that is the houre befoze the ſunnes going downe: and incontinent after the ſunne is downe, beginneth the firſt houre of the night, that is, foz the xii planet, and the 2. houre of the night foz the 14. and ſo vnto 12. houres, foz the night, that is, the nert houre befoze the ſun riſing, and come directly falling vpon the 24. planet, that is the nert befoze that of the day following. And thus the day hath 12. houres, and the night 12. alſo, the which be tempozall houres, different to the houres of the clocks, the which be artificials. Shepherds ſay, that Saturne and Mars

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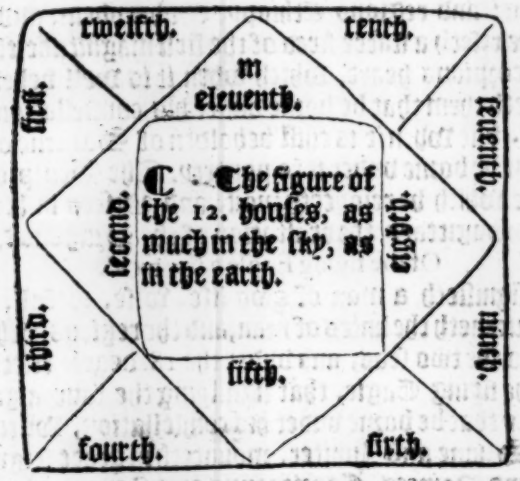

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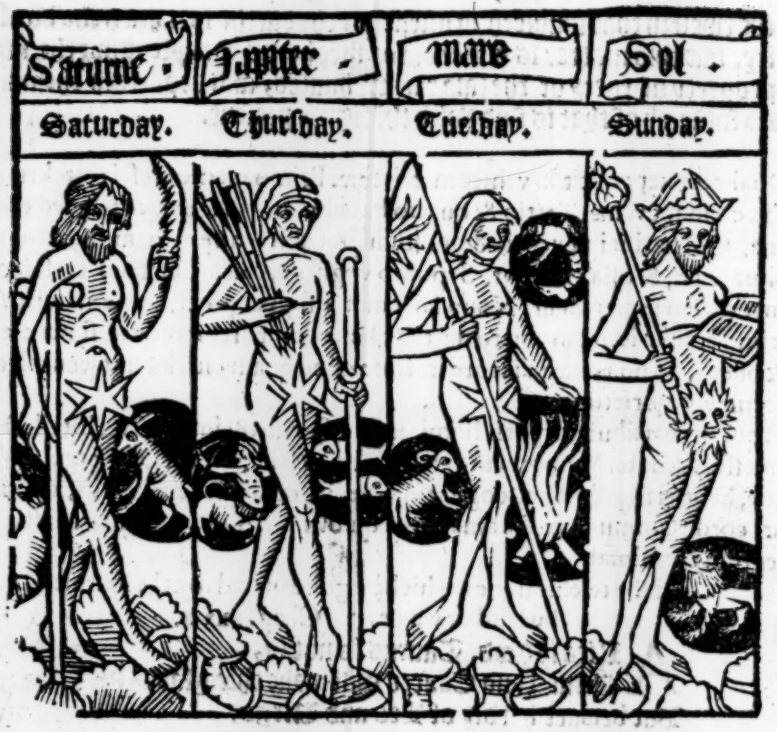

be euill planets. Jupiter and Venus good, Sol and Luna halfe good, and halfe euill. The party toward a good planet is good, and the party toward the euill planet is naught. Mercurie conioyned with a good planet is good, and with an euill planet he is naught, and they vnderstand this as to the influences good or euill, that bin of the said planets there following.

The houres of the planets bin different to them of clocks, for the houres of clocks bin equall at all times each of lx. minutes, but they of the planets when the dayes and the nights be equall that the sunne is in one of the Equnocts, they be equall, but as soone as the dayes lengthen or shorten, so doe the naturall houres. By this it is conuenient alway for the day to haue xii. temporall houres, and the night also, and when the dayes be long, and the houres long, and when the dayes be short, and the houres short, in like manner is the night, and neuertheless an houre of the day, and an houre of the night together haue sixscore minutes as many as two houres for artificials, that the one leaueth the other taketh. And take we our planets from the sunne rising, not before, vnto the sunne going downe, and all the remnant is night.

Example of that which is above.

In

In December the daies haue but viii. houres artificials of clocks, & xii. tempozals, let the viii. houres artificials be diuided in 12 equall parts, and it shal be 12. times xl. minutes, and euery part shall be a tẽpozal houre that shal be of xl. minutes and no mo. Thus in December the tẽpozall houres of the day haue but xl. minutes, but the houres of the night haue fourscoze, foz in that time the nights haue xii. hours artificials, which diuided in 12. parts bin fourscoze minutes foz euery tẽpozal hour. Thus the houre of the nights in Decemb. haue 80. minutes, and xl. foz an houre of the day: there bin sixscoze minutes in two tempozall houres, as many in two houres artificials that be each of xl. minutes. In June is the contrary, in Marz, and in September, all houres bẽen equall as the dayes bẽen in other months by equall portion. with euery planet here afoze figured bẽen the signes which be the houses of the said planets, as it is afozesaid. Capricornus & Aquarius bin the houses of Saturne: Sagittarius and Pisces of Jupiter: Scozpio and Aries of Mars: Leo of Sol: Taurus and Libza of Uenus: Gemini of Mercury: Cancer of Luna, with other significations that would be long to recount.

Hereafter followeth the nature of the seuen Planets, with the dispositions Of the said Planets after the sayings of expert shepherds.

My sonne, thou shalt vnderstand,
That to auoid all idelnesse,
This matter oft thou take in hand,
To read of shepheros busynesse,
And specially of the Planets seuen,
Of Mars, and Saturne that is full hie,
Also of Sol the middle heauen,
And vnder him Uenus, Luna, and Mercury:

For to know their natures all,
In sooth it is a great cunning,
And shew what may befall,
When euery planet is raigning.
By their working oft we bene moued,
To loue, lust, and playes of iollity,
And by some of them as Clarkes haue proued,
They stir vs to theft, murther, and vtily,
Some be not good, some be bad verily,
Some be not comfortable to man, ne beast,
Some hot, some cold, some moist, some dry,
If thée be good, foure be worse at least.
Saturne is highest and coldest, being full bad,
And Mars with his bloudy sword, euer ready to kill,
Jupiter very good, and Venus maketh louers glad,
Sol and Luna is halfe good and halfe ill,
Mercury is good and euill verily:
And hereafter shalt thou know
which of the seuen most worthy be,
And who reigneth hie, and who low.
Of euery planets property,
which is the best among them all,
That causeth wealth, sorrow, or sinne,
Tarry, and heare soone thou shalt,
Speake oft, for now I begin.

Of Saturne.

Saturnus significat hominem nigrum & croceum, ambulando mergentem in terra qui ponderosus est, incessu, adiungens pedes & macer recurvus habens paruos oculos siccam cutem: barbam terram, labia spissa: calidus ingeniosus, sedolor interfector hominemque corpore pilosum iunctis superfilis.

Here beginneth of Saturne the highest of the seuen Planets.

SAturne is the highest planet of all the seuen, he is mighty of himselfe, he giueth all the great colds and waters, yet he is dry and cold of nature, and he comes into Cancer, and his chiefe signes be Aquary and Capricorne, and he compasseth all the other planets: for Saturne is nert vnder the first mobile, that is, vnder the skie, Which mobile moueth maruellously, for some shepherds say, that he causeth by his mouing all other planets to moue, and moueth the mobile aboue.

Saturne is so high that the shepherds cannot well measure it, for so high reason hath power and no further, and therefore it is more than 30. yeares ere he may run his course. When hee reigneth there is much theft vsed, and little charity, much lying, and much lawing one against another, and great prisonment, much debate, and great swearing. And much plenty of corne and Hogs, great trauell on the earth, and old folke shall be very sickly, many diseases shall reigne among the people, especially in the chiefe houres of Saturne, therefore this planet is likened to age, as hard, hungry, suspitious, and couetous, that seldome is content With any thing, for Saturne is enemy to all things that grow and beare life of nature, for the cold and stormy bitternesse of his time.

Of his properties.

HE that is borne vnder Saturn shal be false, enuious, & full of debate, and full of law, he shall be cunning in currying of leather, & a great eater of bread and flesh, he shall haue a stinking breath, and he shall be heauy, thoughtfull, and malicious, a robber, a fighter, & full couetous, and yet he shall keepe counsell well, and be wise in counselling, and he shall loue to sinne wilfully, he shall be a great speaker of tales, tales, and Chronicles, he shall haue little eyes black haire, great lips, broad shouldred, & shall loke downward. He shall not loue Sermons, ne goe to the Church, and beware of his hands, and behold the tatell, and aboue his eares the planet reignes. The children of Saturne shall be great tanglers and chiders, blacke and leane in the face, thin bearded, euill languaged, they shall be full of Law and vengeance, and Will neuer forgiue till they be reuenged of their quarrel: and like as the planet Saturne is cold, and a great causer of frosts & snowes, semblably, and he that is borne vnder him shall be cold in charity, and not misericordious but vengible, & Will neuer be intreated. Also they shall be great nursers, and beare malice long in their minds, and not forget it, they loke to be obeyed, and to haue great reuerence, and commonly will praise themselues, and talke to himselfe, and laugh at their owne conceit, and all euils shall grow in them, and aboue all colours he shall loue black best. The planet of Saturn gouernes of man the tatell, and aboue the eares, as is afore said. This planet is cause of hasty death, because he is cold and dry of nature, and therefore is likened to melancholy. And the said Saturne reigneth in Aquary, Capricorn and Cancer, but specially in Aquary and Capricorne.

Iupiter significat hominem habentem album ruborem in facie, habentem oculos non prorsus nigros, nares nonequales & breues, caluum, in aliquo dentium habentem nigredinem, pulchræ staturæ, boni animi, bonis moribus, pulchri corporis, hominemq; habentem magnos oculos, pupillam latam, barbam crispam.

NExt after the planet of cold Saturne is the noble planet of Iupiter, which Iupiter is very pure and cleare of nature, and not very hot, but hée is all vertuous: And there is fixed in Iupiter two noble signes of loue, the one is Pisces, and the other is Sagittary, signes of none euill nor vnhappines. This planet may doe none euill, he is best of all the other seuen he kéepeth the liuer of man, and maintaineth it ioyously, and euermore this planet doth good, and within twelue yeares or thereabout he passeth all the twelue signes.

Of his properties.

THe man that is borne vnder him shall loue cleanlinesse of body, & will not vse to speake of ribaldry and harlotry, he shall euer loue religion, and vertuous liuing, he shall be personable of body, he shall be perfect in all manner of measures, both large & long, he shall be white in the visage, mingled with a little rednesse, large browes, he shall be a faire speaker, & say wel behind a person, he shal loue grén colour and gray, he shall be happy in merchandize, and shall haue plenty of gold and siluer, and he shall loue to sing and to be honestly merry: and of man he gouerneth the stomacke and armes.

Of Mars.

THe planet of Mars is called the God of battell and of War, & he is the third planet, for he reigneth next vnder the gentle planet of Iupiter, This planet Mars is the worst of all other, for he is hot & dry, & stirreth a man to be very wilfull and hasty at once, and to vnhappines, one of his Signes is Aries, and the other is Scorpio, and most hée is in these two signes. Hee causeth all warres and battels, this plannet stirreth men to beare weapons, as murtherers, daggers, swords, bils or bowes, or some other

Mars ſignificat hominem rubeum, habentem capillos rufos, & faciem rotundam, leuiter hominem honeſtantem, habentem oculos croceos, horribilis aſpectus, audacem, habentem in pede ſignum vel maculam, hominemque ferocem habentem acutum aſpectum ſuperbiam leuitatem & audacem.

other weapon of death, and would euer heare of fighting. Therefore let euery man beware of the dayes of Mars, and in his cheefe houres that no man fight, for without doubt if God helpe him not, he ſhall be maimed or ſlaine. Alſo the houres of Mars is perillous méeting with théeues for dread of ſlaying of true men, and Mars mounteth into the crab, and goeth aboue the twelue ſignes in two yeare, and thus runneth his courſe.

Of his properties.

He that is borne vnder Mars, in all vnhappineſſe is expert, he ſhall be a nourriſher of great beaſts. he is full of malice, and euer doing wrong: vnder Mars is borne all théeues & robbers that kéepeth high wayes, and hurteth true men, and night-walkers, quarrell-pickers, mockers, & ſcoffers: and theſe men of Mars cauſe war, murther, and battell, they will gladly be Smiths or workers of Iron, light fingers, and lyers, and great ſwearers of oathes in vengeable wiſe, and a great ſurmiſer and crafty, he is red and angry, with blacke haire and little eies, he ſhall be a great walker, and a maker of ſwords and knives, and ſhedders of mans bloud, a lecher, a ſpeaker of ribaldry, red bearded, round viſage, and good to be a barber and letter of bloud, and to draw téeth, and is perillous of his hands, and he will be rich of other mens goods. And of the body of man Mars kéepeth the gall and the reines.

Of the noble planet Sol.

The ſun is a planet of great renowne, and king of all the planets, the ſun nouriſheth euery age, and yet he is hot and dry of nature, and the planet Saturne is to him full contrary, for he is euer cold, and the noble planet of the ſun is hot, and giueth all light, for when it is aboue the earth, it is day

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Sol significat hominem habentem colorem inter croceum & nigrum, id est fuscum, rectum cum rubore, breuis staturæ, crispum, caluum, pulchri corporis, capillos parum rubeos: oculos aliquantulum croceos, & mixtam habet naturam cum planeta qui cum eo fuerit dummodo digniorem habeat locum eius insequitur naturam.

and when the earth doth shadow the sunne, it is night, much be we people bound to laud God for that noble planet, for he comforteth both man and beast, fish, and all fowles that flieth in the ayre, all thing is glad of the sun, the red Rose and faire flowers, after that the sun goeth farre into the West they close themselues.

Of his properties.

ALl men & Women that be borne vnder the sun shall be very faire, amiable of face, and their skin shall be right white, tender, and wel coloured in the visage with a little rednes, & they shal haue a pleasure in their owne beauty, they shall shew their liues as they were good and holy, but they shall be secret hypocrites, if they giue them to religion, they shall be fortunate to great promotions, they shall be cleane & good of faith, & shall be gouerners of other people, & if they be neuer so poore, yet shall they loue hawking and hunting with hounds and hawkes, & reioyce to see it, the children that are borne vnder the sun shall desire honor & science, and shall sing very pleasantly, and they shall be of good courage & diligent, & shall desire Lordship aboue other people, they shal giue wise iudgements, and their words shall sound all swetly, and be beare any office he shall be liberall, and he shall be subtile in feats of war, & many shall seek to him for counsell, he shall haue profit by women, and he shall be in seruice with Lords, and by them shall haue aduantage for his wisdome, his signe shal be in the face, he shal be of small stature with crispe haire, and bald on the head, he will seldome be angry, and of all the members in a mans body, the sun keepeth the heart, as the most mighty planet aboue all other.

Of

Of the gentle Planet Venus.

Venus significat hominem album trahentem ad ingredinem pulchri corporis & capillorum, habentem paruam maxillam pulchros oculos & pulcharum faciem, multos capillos habentem ad album confectum rubore cruoris & benevolentem.

NExt after the ſun reigneth the gentle planet Venus, and it is a planet feminine, and ſhe is lady ouer all louers: this planet is moiſt and cold of nature, and her two ſignes is Taurus and Libra, and in them ſhe hath all her ioy and pleaſance, ſhe cauſeth ioy, and ſpecially among young folke, for greatly ſhe reigneth on them, and on all men that be iealous, and on Women alſo, for iealouſie is but loue inordinate, as when a man or woman loueth more feruently than they ſhould, for ſuch Would neuer be from the ſight of their louers: for if they be, they ſone ſuſpect them, and feare to be beguiled. There is no man that loueth a Woman by carnall affection, but it is by the influence of Venus, and few men eſcape out of her danger. This planet Venus, runneth in twelue months ouer the twelue ſignes.

Other properties.

WHat man or Woman that is borne vnder Venus ſhall be a gay louer, pleaſant, & delitious, & moſt commonly they haue blacke eies, and little browes, red lips and chéeks, With a ſmiling chéer, they ſhall loue the voice of trumpets clarions With other minſtralſie: they ſhall be pleaſant ſingers With ſwéet voice, full of wanton toyes, plaies, and ſcoffings: they ſhall greatly delighe in dancing, in gambals, in leaping & ſpringing, and Will vſe playing at the cheſſe, and at the cards, and tables, & deſire oft to commune of luſt & loue, and couet of ſwéet meats and drinks as Wine, and be oft drunken, and oft deſire lechery and the beholding of faire Women, and the Women of men likewiſe, and vſe deed fleſhly luſts oftentimes, they Will deſire faire cloaths of gay colour, and fine

With

With rings of vanity, and all vaine pleasure of the World. With faire and rich clothes, and pearles, pretious stones, they shall loue flowers with sweet smels, yet shall they be of good faith, & they shall loue other as well as themselues, they shall be liberall to their friends, they shall haue few enemies, if they be browne, they shall be well proportioned of body, if they sweare it is true, ye may beléeue them: and Venus gouerneth the thighs of man.

Of the fame Planet Mercury.

Mercurius significat hominem, non multum album neq; nigrum habentem colorem, frontem cheuatum, longam faciem, & nasum longum, barbam in maxillis oculos pulchros non ex toto nigros, longosq; digitos, atq; perfectum magistrum.

NExt vnder Venus is the faire planet Mercury, & it is masculine next aboue the moon, and there is no planet lower than Mercury, sauing only the moon. This Mercury is very full and drie of nature, and his principall signes be these. Gemini is the first that reignes in the armes and hands of man or woman, and the other signe is Virgo that gouerneth the nauell and stomacke of man. This planet is Lord of speech, in like wise as the sun is Lord of light. This planet Mercury passeth and circueth the xii. signes in CCCxxviii. dayes. Hereafter is shewed the disposition of the children that be borne vnder the planet Mercury, of what condition they shall be, as Doctors of Astronomy doe discusse.

Of his properties.

WHo is borne vnder Mercury shall be subtile of wit, and shall be a deuout person to God, and haue good conscience, and shall be very crafty in many sciences, he with his wisdome and labour shall get him many friends and louers, he shall euer follow treasure to them that be of good manners, and shall be fortunate on sea in merchandise, he shall be very gracious, he shall haue harme by women, and when he is married men shall not see so much by him as before, he will haue great loue to ladies and gentlewomen,

but

but yet they shall not be maisters ouer him, he will be a very good man of the church, or a religious man, and he shal not loue to go a warfare, he will hate theeues and swearers, and he shall gather great goods by his wisdome. If he be a man of this world, he shall be perfect in some handy craft, he shal loue well to preach, and to speake faire rhetoricke language, and to talke of Philosophy and Geometry, he shall loue well writting, and to read euer in strange books, and to cast accounts of great numbers, & shall be a gay maker of ballads, songs, miters, and rimes, he shall be perfect in the art of Musicke, and loue it, he shall loue measuring and meeting, and shall be some great cloth maker, he shall be seruant to some great Lord, or a receiuer of his money, he shall haue a hie forehead, a long visage, blacke eies, thicke beard, a great pleader in the law, and he will meddle with other mens deeds if they doe not wel, and say against it: and Mercury gouerneth the thighs, flanks, and belly.

Of the Moone.

Luna significat hominem album-confectum rubore iunctis supercilijs benevolens, habentem oculos non ex toto nigros, faciem rotundam, pulchram staturam & in facie eius signum in initio quod crescit, & significat omne quod faciendum est, & in plenitudine quod destruendum quia decrescit.

It is to bee vnderstood that the lowest planet of the seuen is named Luna, which we call the Moone, and is called feminine or female, and is called among the shepherds the Lady of the night, for the chiefe light and cleerers that is by night, is by the presence of the moone, for the moone is much neere approached vnto vs than any star is, and therefore she giues vs much more light than the stars doe: and also the moone is Lady of moisture, and ruleth the sea by ebbe and flood. The moone taketh her light of the sunne 22. times in a yeare, and also the moone is cold and moist of nature, and her colours is much fairer than siluer, and her chiefe house in Cancer, and there is none of the other planets that is so slow, and goeth so little circuit as doth the moone, and she descendeth into Scorpio, and she goeth about the 12. signes in 27. dayes, and then changeth and is called new.

Of

Of her properties.

Such men and women as be borne vnder the mone, shall be lowly and seruiceable, and very gentle. And if it be a maid child she will be very shamefast and womanly, and they shall be well fauoured both man and woman, their faces shall be full and round, and they shall be very patient folks, and will suffer much wrong ere they be reuenged, and will be soft of spéech, and very curteous, and shall liue honestly with such as God shall send them, and will haut vertuous company, they shall be well formed of body, & haue merry lookes, and loue honestly to be glad, and will liue very chastly, and loue greatly the vertue of cleanneſſe both in word and déed: they hate lecherous talkers, and speakers of ribaldry, their colour shall be mixed with a little rednesse, they shall gladly goe attired in many coloured clothes, and they shal sweat in the forehead. Also they will haue a great desire to be masters and mistresses ouer great streames, riuers and flouds, and deuise many proper engines to take fish. Looke what they say, it shall be true and stedfast, and they shall be very honest, and good goers on foot, and comfort sicke persons, they shall loue well to talke sometime of maruels, they shall not keepe hatred long in their minde, they shall appease the people vnder colour with their communications, as well as other should doe with siluer. Honest women will they loue, they will hate harlots and brothels, and shall nourish their children vp in vertue and good manners. And the liues and the dyames of man is vnder the gouernance of Luna.

Thus endeth the seuen Planets with their properties.

Of the Physnomy of Shepherds.

Physonomy of the which béene spoken afore, is a science that shepherds haue to know the naturall inclination of man and woman, good or euill, by diuers signes on them in beholding them onely. The which inclination wée ought to follow if it be good, but if it bée euill by vertue and strength of vnderstanding, wée ought to eschue and auoid it, and to withstand the said euill inclinations. Shepherds vse this science none otherwise. The prudent, vertuous and wise man, may bée of all other as touching their manners, otherwise than their signes shewin their raigne. Thus the things demonstred, as to vice is not in a wise man, though the signe be so, as an ale stake, or a signe is sometime hanged before a house, in the which oft times is no Ale. Howbeit that a man by his wisdome and vnderstanding follow not the euill influences of the celestiall bodies that be vpon him, and yet he corrupteth not the signes and demonstrations of the said influences, but those signes naturally haue reigning on them in which they bee, for to haue naturally that which they signifie, whether a man haue them or not.

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Wherefore shepherds say, that the most part of men and women follow their naturall inclinations to vice or vertue, for that the most part of them be not wise and prudent as they ought to be, and they vse no vertue of their owne minds, but enlueth their sensuality, and by this the celestiall influence, of the which is shewed by signes exteriors, and of such signes is the said science of Phisnomy. For the which it behoueth first to know that the time is diuided into foure parts, as it hath bin said before, that is to Wit, Pymetime Summer, Haruest, and Winter, that be compared to the foure Elements. Pymetime to the ayre, Summer to the fire, Haruest to the earth, and Winter to the Water. Of the which foure Elements euery man and woman is formed and made, and without the which none may liue. The first is hot and dry. The ayre is hot and moist. The Water is moist and cold. The earth is cold and dry. Also some say, the person on whom the fire dommeth, is cholericke of complexion, which is to say hot and dry. He on whom the ayre dommeth, is sanguine of complexion, which is hot and moist. He on whom the Water dommeth is Flumaticke of complexion. which is moist and cold. Hee on whom the earth dommeth, is melancholy of complexion, which is cold and dry. The which complexions they know and discerne the one from the other by signes which are said hereafter.

Of the foure complexions. Chap. xli.

The Cholericke hath Nature of fire hot and dry, and naturally is leane and

slender. couetous, irefull, hastie, brainlesse, foolish, malicious, deceitfull and subtile, where he applieth his wit. He hath Wine of the Lion, that is to say, When he is drunken he chideth, fighteth, and commonly he loueth to be clad in blacke russet and gray.

The sanguine hath nature of ayre, hot and moist, he is large, plenteous, attempered, amiable, abundant in nature, merry, singing, laughing, liking, ruddie, and gracious. He hath his wine of the ape, the more he drinketh the merrier he is, & draweth to women, and naturally loueth high coloured cloth.

The flumatick hath nature of Water, cold and moist, he is beaute, slow, sleepy, ingenious, commonly he spitteth When he is moued, and hath his wine of the sheepe, for When he is drunke he accounteth himselfe wisest, and he loueth most greene colour.

The melancholy hath nature of earth, cold and dry, hee is beaute, couetous, a backbiter, malicious and slow. His Wine is of the hog, for When he is drunken he desireth sleep and he loueth cloth of blacke colour.

The iudgement of mans body. Chap. xiii.

TO come to our purpose of speaking visible signes, Wee will begin to speake at the signes of the head. First Wee aduertise that one ought to beWare of all persons that hath default of members naturally, as of foot, hand, eie, or other member, and though he be but a cripple, and specially, of a man that hath no beard, for such be inclined to diuers vices and euils, & one ought to eschue his company as his mortall enemie. Also shepherds say, that much and plaine haire signifieth a person piteous and debonair. They that haue red haire be commonly irefull and lacke Wit, and bin of little truth. Blacke haire, good visage, and good colour, signifieth very loue of Justice. Hard haire signifieth that the person loueth peace and concord, and is of good and subtile wit. A man that hath blacke haire and a red beard, signifies to be lecherous, disloiall, a vanter, and one ought not to trust in him. The yellow haire and crisp signifieth a man laughing, merry, lecherous and deceitfull. Blacke haire and crisp signifieth melancholy, lechery, euill thought, and very large hanging haire signifieth Wit With malice. Great plenty of haire in a woman signifieth boistousnesse and couetise. A person With great eyes is slothfull, vnshamefull, inobedient, and Weeneth to know more than hee doth: but When the eies be meane, ne too big ne too small, and that they be not too blacke nor too greene, such a man is of great vnderstanding, curteous, faithfull, and trusty. A person that is bleare-eyed, gogled and squint, signifieth malice, vengeance, cautell, and treason. They Which haue great Wide eyes and hath long haire on their browes and eye-lids, signifieth foolishnesse, hard of vnderstanding, and robust Wit, and bee euill by nature. The persons Which haue their eyes mouing fast from one side vnto another, and haue their sight sharpe and quicke, signifieth fraud and theft, and is of little trust. The eyes that beene blacke, cleare and shining, beene the best and the most certaine, and signifieth Wit and discretion, and such a

person

person is worthy to be loued, for he is full of truth, and of good conditions. The eyes that bin ardent and sparkling, signifie a strong heat, force, and puissance. The eyes that bin whitish and fleshy, signifieth a person inclined to vice, lechery, and full of fraud. Shepherds say, that when a person beholding any, is abashed, shamefac't, and fearefull, and that in beholding it seemeth that he sigheth, and he hath small drops appearing in his eies, then it is for certaine that such persons loueth and desireth the wealth of them that they behold. But when any looketh in casting his eyes aside, as by wantonnesse, such persons be deceitfull, and purchaseth to grieue him, and such persons will dishonor women, and they ought to bée taken héed of, for such lookes be false, lecherous and deceiueable. They that haue small grayish eyes and sharpe, signifieth a person melancholous, hardy, an euill speaker and cruell. And if a little veine appeare betwéene the eyes and the nose of a woman, they say it signifieth virginity, and in a man subtiltie of vnderstanding, and if it appeare great and blacke, it signifies corruption, heat and melancholy in women, and in man rudenesse and default of wit, but that veine appeareth not alwaies. But the eyes béene yellow, and haue no haire on their browes, signifieth meselry and euill disposition of body. Great haires and long signifieth, rudenesse, hard engine and lechery. The béetled browes signifieth malice, cruelty, lechery, and enuie. And when the browes bin thin, it signifieth subtile, engine, wit, and faithfulnesse. Hollow eyes and hanging browes, signifieth a person full of euill saying, of euill thought, a great drinker, and commonly applieth his mind to malice. A little short visage and a small necke, a little slender nose, signifieth a person of great heart, hasty, and irefull. A long nose and high, by nature signifieth prowesse and hardinesse. A short raised nose signifieth hastines, lechery, hardinesse, and an vndertaker: a hooked nose that boweth to the vpper lip signifieth malice, deceit, vntruth, and lechery. A great nose and high in the midst, signifieth a wise man and well spoken. A great nose with wide nostrils, signifieth gluttony and ire. A red face and short, signifieth a person full of riot, debate and disloyall. A visage neither too short nor too long, and that is not ouerfat, with good colour, betokeneth a man veritable, amiable, wise, witty, seruiceable, debonair, and wel ordered in all his works. A fat visage and full of red flesh, signifieth gluttony, negligence, rudenesse of wit and vnderstanding. A slender face and somewhat long, signifieth a person well aduised in all his workes by good measure. A little short visage of yellow colour, signifieth a person deceiuing, vntrue, malicious, and full of harme. A visage long and faire, signifieth a man hot, disloyall, spitefull, and full of ire and cruelty. They that haue their mouth great and wide, signifieth ire and hardnesse. A little mouth signifieth melancholy, beaunesse, hard wit, and euill thought. He that hath great lips, hath a token of rudenesse and default of wit. Thin Lips signifieth licquerousnesse and leasing. Téeth euen set and thin, betokeneth a true louer, lecherous, and

of good complexion. Long téeth and great signifieth hastinesse and yre. Long eares signifieth folly, but it is a signe of good memory. Little eares signifieth lechery and theft. A person that hath a good voice well sounding is hardy, wise and wel-spoken. A meane voice that is not small ne too great signifieth Wit, purueiance, truth, and right Wittinesse. A man that speaketh hastily is of value. A great voice in a Woman is an euill signe. A soft voice signifieth a person full of enuie, of suspicion and leasings. An ouersmall voice signifieth great heart and folly. Great voice signifieth hastinesse and ire. A man that stirreth alway When he speaketh, and changeth voice, is enuious, nice, drunke, lewd, and euill conditioned. A person that speaketh temperatly Without mouing, is of perfect vnderstanding, of good condition, and of good counsell. A man with a rouse visage, running eyes, and yellow téeth, is of little truth, a traitor, and hath a stinking breath. A person with a long slender necke, is cruell, Without pity, hasty, and brainlesse. A person With a short necke, is full of fraud, barate of deception, of malice, and none ought to trust in him. A person that hath a long thicke necke, signifieth gluttony, force, and great lechery. A manly Woman that is great and truly membred, is by nature melancholious, valiant and lecherous. One that hath a great long belly, signifieth small Wit, pride, and lechery. A little belly and large fét signifieth good vnderstanding, good counsell, and true. A person hauing large fét, high and curbed shoulders, signifieth prowesse, hardinesse, hastinesse, truth and Wit. Shoulders sharpe and long betokeneth lechery, vntruth, barate and vnnaturall. When the armes been so long that they may stretch to the ioynt of the knée, it is a token of prowes, largesse, truth, honour, good Wit, and vnderstanding: When the armes be short, it is a signe of ignorance, of euill nature, and a person that loueth debate. Long hands and slender fingers signifieth subtilty, and a person that hath desire to know many things. Small hands and short and thicke fingers betokeneth folly and lightnesse of courage. Thicke and large hands, and big, signifieth force, hastinesse, hardinesse, and Wit. Cleare and shining nailes of good colour signifieth Wit, and increase of honour. Nayles full of White spots and riueled, signifieth a person auaricious, lecherous, proud, and of great heart, full of Wit and malice. The foot thicke and full of flesh, signifieth a person outragious, bigorous, and of little Wit. Small fét and light, signifieth hardnesse of vnderstanding, and little truth. Fét flat and short, signifieth an anguishous person, of small Wisdome and vncurtesie. A person that goeth a great pace is great of heart, and despitefull. A person that maketh small steps and thicke, is suspicious, full of enuie, and euill Will. A person that hath a small flat foot, and calleth as a child, signifieth hardinesse and Wit, but the said person hath diuers thoughts. A person that hath soft flesh, too cold ne too hot, signifieth a Well disposed person, of good vnderstanding and subtile Wit, full of truth and increasing of honour. A person that laugheth gladly, and hath grœne eyes, is

deha-

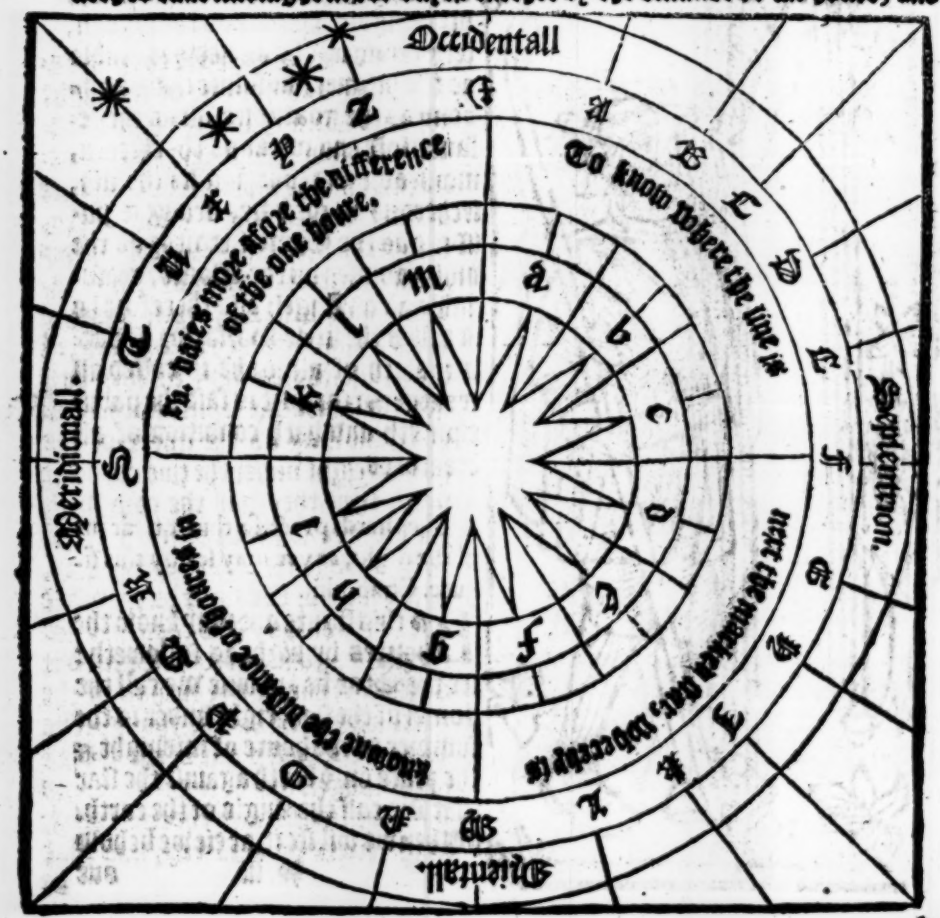
debonair, of good wit, true, wise, and lecherous. The person that laugheth faintly, is slothfull, melancholious, suspicious, malicious and subtile.

Shepherds say, for that there are diuers signes in a man and woman, and that they be sometime contrary one to the other, one ought to iudge for the most part after the signes in the visage. First of the eyes for they be truest. They say also God formed no creature to inhabit the world wiser than man, for there is no condition in a beast but is comprehended in man. Naturally a man is hardy as the Lion, true and worthy as the Ox, large and liberall as the cock, auaricious as the dog, and aspre as the Hart, debonayr, and true as the turtle, malicious as the leopard, priuy and tame as the doue, dolorous and guilefull as the fox, simple and debonayr as the lambe, shrewd as the ape, light as the horse, soft and pitifull as the beare, deare & precious as the Oliphant, good and wholesome as the vnicorne, vile and slothfull as the Asse, faire and proud as the peacock, gluttonous as the wolfe, enuious as the Bitch, inobedient as the nightingale, humble as the pigeon, fel & foolish as the ostrich, profitable as the pismire, dissolute and vagabond as the goat, spitefull as the fesant, soft and mirke as the chicken, moueable and varying as the fish, lecherous as the bore, strong & puissant as the Cameli, traitor as the mule, aduised as the Mouse, reasonable as an Angel: and therefore he is called the little world, for he participateth of all, or he is called all creatures: for as it is said, he participateth and hath condition of all creatures.

Shepherds practise that quadrant of the night, as yee may see by this figure. Chap. xliii.

By this figure one may know the houres by night as followeth: let the Star be knowne we call the pomel of the skie, right vnder is the summer at the houre of midnight, & the place on ye earth against the star that we call the Angle of the earth. When we wil see it, at eie we behold

our Pomel, and I behold vnder this coyd, and the nether end of my coyd is the angle of the earth, and the sun is right vnder it. The long line that trauerseth the star of the figure, that is the pomell of the skies, serueth foy two houres, and the small lines foy one houre. But yet serue lines as the changing of the star that signifieth midnight, and consequently the other houres foy the long houres serue to a moneth, and the small to fiftéene dayes. Let the coyd be stretched, that it be séene ouer the pomell, note some star vnder the coyd, that may be alway knowne, and it shall bée that alway shall shew vs the houres of the night. After imagine a circle about the pomell, and distance of the star marked, in which circle be imagined the lines oy semblable distances as in the figure. As many distances as the marked starre shall be before the coyd, so many houres shall there bée before midnight, and as many as shall be behind the coyd so many houres be after midnight. It must be knowne that the starre marked changed the place in xv. daies, by the distinction of an houre, a moneth of two. Wherefore it behoueth to take midnight in xv. dayes further by the distance of an houre, and



in a month of two, and in two months of foure, and in three months of six, so as in six moneths the star marked that was right vnder the pomell, shall be right ouer, and in other six months it will come to the point where as it was first marked, and this said marked star one ought not to change, but ought to chose it among many for the most knowledgeable, and for the most to be found among other.

By this present figure shepherds know by night in the fields all seasons, what time and houre it is, be it before midnight or after.

The xxiiii. letters without the figure, be for the xxiiii. houres of a naturall day, and the xii. within beene for the xii. months. The starre in the middest is the pomell of the skies, with the which it behoueth to know one that is next it which shall be a marked starre, and it by the which one may know the houre in the manner as afore is said, in taking midnight in fifteene dayes, furthermore by the distance of an houre.

For to know by night the place against mid-day, as of midnight the high Orient, and the high Occident, the low orient, and the low occident, and the place in the skie ouer against which euery signe riseth, shepherds vse this practice. They hang a cord that is made plomb aboue and beneath, then another with a plumb, which descendeth till it be time for to stay, till they be a little distance one from another, so that one may see the starre of the pomell right vnder the two cords at once, then they stay the cord with the plumbe aboue or beneath. Now who so will see Mid-day directly, be it Night or Day, goe on the other side of the cords: and thou shalt see the place against midday. Then com on the first side, and thou shalt see the place against midnight, though it be day, for the hiest point of the zodiak in the longest day of summer, let the sunne be seene vnder the two cords, of the houre of Mid-day, and that be

he be so neare that he touch the cords, and marke in the cord toward the Sunne, the height that he hath seene it, then by night marke some starres that one may alway know on, in the same place is the passage of the solstice of Summer. And when the dayes be at the shortest, the star which we see at midnight in the said point of mid-day, beene directly they that be next to the solstice of summer. that which hath the signe next toward orient is Cancer, and the signe next toward accident is Gemini. And it is said from the height of the solstice of Summer, one may practice the low solstice of Winter, the which we see on the mid-day, when the day is at the shortest, ouer the place against midnight, and his next signe toward orient is Capricorne, and that toward occident is Sagittarius. One may marke the high orient or the low, but it behoueth that it be when the dayes be at the longest or shortest, and the distance betweene the two orients diuided into six equall parts, by each riseth two signes, by the neareſt part of the high orient, riseth Gemini and Cancer, by the second Taurus and Leo, by the third Aries and Virgo, by the fourth Pisces and Libra, by the fifth Aquarius and Scorpio, by the sixth more neere the occident Capricornus and Sagittarius, and diuers other things which may be practised on the sky.

Of diuers impressions that shepherds see in the night in the ayre. Chap. xliiii.

Shepherds that lieth by night in the fields, seeth many and diuers impressions in the ayre, and on the earth, which they which lyeth in their beds see not Sometime they haue seene in the ayre a manner of Commet, in forme and fashion of a Dragon, casting fire by the throat. Another time they haue seene fire leaping in manner of Goats, that leapeth without long during, and other times a white impression, the which appeareth alwayes by night and at all houres, which they call the high way to S. Iames in Calice.

The flying Dragon, Goats of the fire leaping, the high-way to S. Iames in Calice.

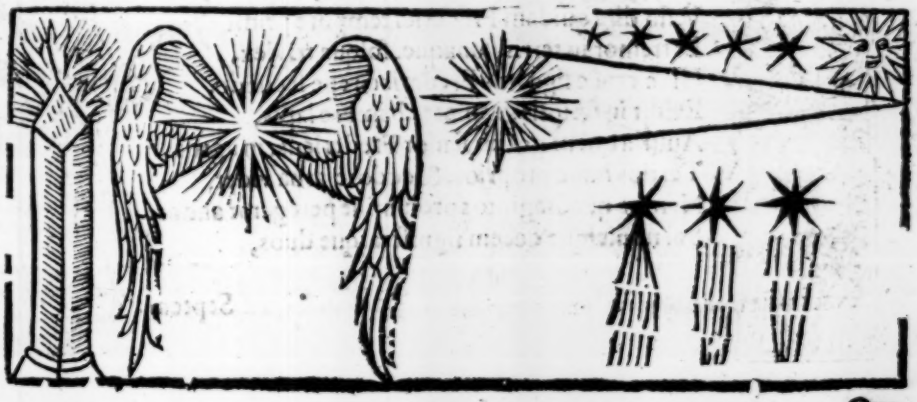
Other

Other impreſſions there be, as flames of fire that mounteth. Other as flaming of fire that goeth ſide way. Others as ſtill fire that bideth long. Other there is that maketh great flames and bideth not long. Others alſo as candles, ſometime great and ſometime little, and this they ſée in the ayre, and on the earth. Another Comet they ſée falling as an ardent ſpeare.

Burning candle, Spere ardent, fire mounting, burning ſparkles, fire-brands, wilde fire.

Moreouer Shepherds ſée Comets in other manners, that is to wit, in manner of a pillar flaming, and dureth long. In other in manner of a flying ſtar that paſſeth lightly. But the third is a couered ſtar that dures longeſt of all. They ſée other fiue ſtars erratikes, that goe not as the other, and are thoſe that they call planets, but they haue fourme of the planets, and béene Saturne, Jupiter, Mars Venus, Mercury, and they ſée ſtars, of which one is called the bearded ſtar, and the other a tailed ſtar.

Stars erratikes, Comet tayled, flying ſtar, Pillar ardent, ſtar tayled, Star haired, Star bearded.



Qua-

Quatuor his caſibus ſine dubio cadit adulter,
Aut hic pauper erit, aut ſubito morietur,
Aut cadit in cauſa qua debet iudice vinci.
Aut aliquod membrum caſu, vel crimine perdet.

Of a Thunderſtone that fell in the Duchie of Auſtrich.

Howbeit that the impreſſions before ſeeme things maruellous to people that haue not ſeene them, they ſay that it is in part impoſſible; Know they and other, that in the yeare of our Lord Mccii. the vii. day of Nouember, a wonder hapned in the Earledome of Ferrare in the Duchy of Auſtrich, neere a towne named Eulzheim, where that day was great thunder and orage. In the plaine fields nigh the ſaid towne fell a ſtone of thunder which weyed two hundred and fifty pound and more. which ſtone to this preſent time is kept in the ſaid towne, and euery man and woman may ſee it that will. Of the which ſtone followeth an Epitaph.

Here followeth the Epitaph of the Thunderſtone.

VEr legat antiquis miracula facta ſub annis,
Qui volet, & noſtros comparet inde dies,
Viſa licet fuerit portenta, horrendaque monſtra.
Lucere cœlo, flamma, corona, tardes
Aſter diurna, faces termo, & telluris hiatus,
Et bolides, typhon ſanguineuſque polus,
Circulus, & lumen nocturno tempore viſum,
Ardentes clypei, & nubigenæque feræ
Montibus, & viſi quondam concurrere montes,
Armorum & crepitus, & tuba terribilis,
Lac puro cœlo viſum eſt, frugeſque, calibſque
Ferrum etiam, & lateres, & caro, lana, cruor,
Et ſexcenta aliis oſtenſa a ſcripta libellis,
Prodigiis auſim vix ſimulare nouis,
Viſio dira quidam Frederici tempore primi
Et tremor in terris, lunaque, ſolque triplex,
Hinc cruce ſignatus Frederico rege ſecundo,
Exidit in ſcriptis gramate ab imbre lapis,
Auſtria quem genuit ſenior Fredericus, in agros
Tertius hunc propries, & codore arua videt,
Nempe quadragintos proh mille peregerat annos,
Sol nonieſque decem ſigniferatque duos,

Septem

Septem præterea dat idus metunda Nouembris
Ad medium cursum tenderat illa dies,
Cum tonat hortidem crepuitque per aera fulmen
Multisonum, hic ingens condidit atque lapis
Cui species delite est acieſque triangula, obustus
Et color & terræ formae metalligeræ,
Missus ab aliquo fertur visusque sub auris
Saturni qualem mittere sydus habet.
Senserat hunc Enszheim sunt gaudia sensit in agros,
Illic insiluit depopulatus humum,
Qui licet in partes fuerit distractus vbique,
Pondus adhuc tamen hoc continet ecce vides
Qui mirum est potuisse hyems cecidisse diebus,
Aut fieri in tanto frigore congeries,
Et nisi anaragore refert monimenta, molarem
Casurum lapidem, credere & ista negem,
Hic tamen auditus fragor vndique littore Rheni
Audit hunc vri proximus alpicola.

How the yeare goeth about by xii. months, and how a man waxeth in xii. ages of his life. Chap. xlv.

We should beleeue that it is certaine true, that the xii. months & seasons changeth xii. times the man, euen as the xii. months changeth them in the yeare twelue times, as euery one after other by the course of nature, and so mans life changes euery sir year, and so after that forth to twelue ages, and euery age lasteth sir yeare, and so twelue times sir makes lxxii. and so long euery man may preserue his body without sickneſſe, if they keepe themselues well in youth, by good diet and good gouernance, for ye know well that many men slay themselues & die long ere they should do, as by surfets, ouersalt meats, ouercold meats, or too hot in operation, contrary to their complexion, or by taking great heat, and after great cold, or by euill ayres, or by taking of thought, or by great wet going in the raine, or going wet-shod, or ouer much vsing the company of women, or by fighting in his youth and losing some of his bloud, or by great anger, or by fals or burdens, or by too great study ouer reaching his minde. These with many other men may alter their complexion, and shorten their liues, and all for lacke of good gouerning in their youth. And they that liue till lxxii. is by their good liuing and diet. Then may they liue in decrepit, till lxxx. or an hundred yeares, but few passeth that. All is Gods ordinance, to lengthen and shorten their daies at his pleasure.

Of

Of the commodities of the xii. months in the yeare, with the xii. ages of man. Chap. xlvi.

Ianuary.

The first Month is January, the childe is without might vntill he be six yeares old, he cannot helpe himselfe.

February.

The first yeare that is the first time of the springing of all flowers, and so the child till xii yeare groweth in knowledge and learning, and to doe as he is taught.

March.

March is the budding time, and in that six yeares of March the childe waxeth big and apt to doe seruice, and learne science from twelue to sixteene such as is shewed him.

Aprill.

Aprill is the springing time of flowers and in that six yeares he groweth to mans state in heighth and bredth, and waxeth wise and bold, but then beware of sensuality, for he is xxiiii.

Maie.

Maie is the season that flowers bárne spread, and be then in their vertue with swéet odors. In these six yeares he is in his most strength, but then let him gather good manners betime, for if he tarry past that age, it is hap if euer he take them, for then he is xxx. yeares.

Iune.

In June he begins to close his minde, then waxeth he ripe, for then he is xxxvi. yeares.

Iuly.

In July he is xlii. and begins a little to decline, and féeleth him not so prosperous as he was.

August.

In August he is xlviii. and then he goeth not so lustely as he did, but studies how to gather to find him in his old age, to liue more easily.

September.

In September he is liiii. yeares, he then purueyeth against Winter to cherish himselfe withall, and kéepe neare together the goods he got in his youth.

October.

Then is a man lx. yeares full, if he hath ought he gladdeth, and if he haue nought, he wéepeth.

Nouember.

Then is man lxvi. he stoopeth and goeth softly, and loseth all his beauty and fairnesse.

December.

In December is man lxxii. yeares, then had he rather haue a warme fire than a faire Lady, and after this age he groweth decrepit to war a childe again, and cannot weld himselfe, and then young folke be weary of his company, but if they haue much goods, they bin full euill taken héed of.

Of

Of an assault against a Snaile. Chap. xlvii.

The woman speaketh with an hardy courage.

GO out of this place thou vgly beast,
Which of the Tunes the burgenings doth eat,
And buds of trees doth more and least,
In dewy mornings gainst the Weat.
Out of this place, lest I thee sore beat
With my distaffe, betweene thy hornes twaine,
That it shall sound into the realme of Spaine.

The men of armes with their fierce countenance.

Horrible Snaile, lightly thy hornes downe lay,
And from this place, out fast looke thou rin,
Or with sharpe weapons we will thee fray,
And take the castle that thou liest in,
We shall flay thee out of thy foule skin,
And in a dish with Onions and Pepper,
We will thee dresse, and with strong Vinegar.

There was neuer yet any Lumbard,
That did thee eat in such manner of wise,
And breake we shall thy house strong and hard,
Wherefore get thee hence by our aduice,
Out of this place of this rich edifice,
We thee require if it be thy will,
And let vs haue this towre that we come till.

The Snaile speaketh.

I am a beast of right great maruaile,
Upon my backe my house raised I beare,
I am neither flesh ne bone to auaile,
As well as an Oxe two hornes I weare,
If that this armed men approach me neare,
I shall then soone vanquish euery thone,
But they dare not, for feare of me alone.

The meditations of the Passion of our Lord Iesus Christ, that Shepherds and simple people ought to haue in hearing the diuine seruice. Chap. xlviii.

IT behoueth for to thinke afore the beginning of Mattins on the Word that Iesus said in the garden, the night afore that he toke his blessed passion. Father if it be possible, transport from me this chalice. Howbeit my Will be not done, but thine, and that in so saying, he suffered so great paine, that he sweat drops of bloud in such abundance, that it ran downe to the ground.

And at Mattins time, it behoueth to thinke how the traitor Iudas approched him to our Lord, and kissing him said, Aue Rabbi, I salute thée master, and that the mèeke and benigne Iesus Withdrew not his visage from the traitor, and how he suffered himselfe to be taken and bound as a théefe, and cast to the earth, defiled, spitten on, and left of his Disciples and seruants.

At Laudus it behoueth to thinke and consider, Iesus being in the house of Anna, & after in the house of Caiphas, despightfully beaten, blasphemed, stretched, and despitten in his most precious visage, his eies bounden and after troden vnder foot inhumanely.

At prime it behoueth to thinke how Iesus was led from the house of Caiphas to Pilate, and the beatings that he had. And how Pilate examined him of that they had wrongfully accused him of, and how he was cruelly beaten at a pillar afore a great multitude of people, and crowned with thornes.

At Tyerce it behoueth to thinke how Iesus was presented afore the people, with a crowne of thornes, cloathed with a mantle of purple, and the cursed people cried Crucifige, Crucifige eum, and how Pilate condemned him to the most bitterfull death, and how he bore the heauy crosse vpon his sacred shoulders.

At none it behoueth to thinke how Iesus was led to the mount of Caluary, shedding his precious bloud, and how he fell diuers times vnder his crosse, and how he was nailed with great blunt nailes, and the dolour that he suffered when it was let fall into the mortis. And thinke also of the dolours of his sorrowfull mother.

At high none it behoueth to thinke in what dolour he was, when he said My God, my God, wherefore hast thou left me? and when he said, I thirst, they gaue him vinegar and gall mingled, and how he abode the death: after sighes made, he gaue vp the ghost to God his Father, and how his Mother had great sorrow also.

At euen song it behoueth to thinke how Iesus had his side opened with a speare, and how he hung dead on the crosse full of wounds, from the top

of

of his head to the ſoles of his feet, and taken downe, and how his mother laid him on her lap weeping.

At compline, thinke how Jeſus was wounded and laid in ſepulchre, and kept of the Jewes to the end that he ſhould not riſe.

Clarkes and lay people ought to thinke on theſe tre they goe to Matins.

The ſaying of a dead man. Chap. xlix.

Man looke and ſee,
Take heed of me,
How thou ſhalt be
When thou art dead:
Dry as a tree,
Wormes ſhall eat thee,
Thy great beauty,
Shall be like lead.

The time hath beene,
In my youth greene,
That I was cleane
Of body as ye are,
But for my eyne,
Now two holes beene,
Of me is ſeene,
But bones all bare.

Now intend,
For to amend,

O Mortall creatures, ſailing in the waues of miſery,
Auaile the ſale of your conſcience impure,
Flee from the perils of this vnſtedfaſt wherry,
Drive to the haven of charity moſt ſure,
And caſt the Anchor of true confeſſion,
Faſtned with the great cable of contrition cleane,
Winde vp the merchandiſe of whole ſatisfaction,
Which of true cuſtomers ſhall be ouerſeene,
And brought to the warehouſe of perfection,
As perfect Merchants of God by election.

How euery man and woman ought to ceaſe off their ſinnes at the ſounding of a dreadfull herne. Chap. ii.

HO ho you blind folke darkned in the cloud,
Of ignorant fumes thicke and myſticall,
Take heed of my horne, toting all aloud
With boiſterous ſounds, and blaſts horiall.
Giuing you warning of the Iudgement fnall,
The which daily is ready to giue ſentence
On peruerſe people, repleat With negligence.

Ho ho betime, or that it be too late,
Ceaſe While ye haue ſpace, and portunate,
Leaue your folly, or death make you checkmate,
Ceaſe your ignorant incredulity,
Cleanſe your thought of immundicity,
Ceaſe off your pecuniall pencement,
The Which defileth your interdment.

Ho ho people infect With negligence,
Ceaſe your ſinnes that manifold cruelties,
Dread God your maker, and right Wiſe ſentence,
Ceaſe your blindneſſe of worldly vanities.
Leſt he you ſmite With endleſſe infirmities,
Ceaſe you couetiſe, gluttony, and pride,
And ceaſe your ſuperfluous garments Wide.

Ceaſe off your othes, Ceaſe off your ſwearing,
Ceaſe off your pomp, ceaſe off your vain-glory,
Ceaſe off your hate, ceaſe off your blaſpheming,
Ceaſe off your malice, ceaſe off your enuy,
Ceaſe off your Wrath, ceaſe off your lechery,
Ceaſe off your fraud, ceaſe off your deception.
Ceaſe off your tongues making detraction.

Flée faint falſhood, fickle, foule, and fell,
Flée fatall flatterers full of falſneſſe,
Flée faire faining fables of fauell,
Flée folkes fellowſhip, frequenting falſneſſe,
Flie frantick facers, fulfilled of frowardneſſe,
Flie foules fallaces, flie fond fantaſies.
Flie from freſh fables, faining flatterers.

To

The Shepherds Kalender.

To know the fortunes and destinies of man borne vnder the xii. signes, after Ptolomeus Prince of Astronomy.

Prince of Astronomy Ptolomeus.

TO know vnder what planet a man or woman is borne, it is needful, to wit, that there is seuen planets in the skie, that is to say, Sol, Venus, Mars, Mercurius, Iupiter, Luna, and Saturnus. Of the seuen Planets is named the seuen dayes of the Wæke, for euery day hath his name of the planet reigning in the beginning of it. The ancient Philo-

sophers say, that Sol domineth the sunday, the cause is (say they) for the sun among other planets is most Worthy, Wherefore it taketh the Worthiest day that is sunday, Luna domineth the first houre of munday. Mars the first houre of Tuesday, Mercurius for Wednesday, Jupiter for Thursday, Uenus for Friday, and Saturnus for Saturday. The day naturall hath xviii. houres, and euery houre reigneth a planet.

It is to be noted, that When a man Will begin to reckon at sunday, he must reckon thus, Sol, Uenus, Mercurius, Luna, Saturnus, Jupiter, Mars.

And When the number is failed, he must begin at the houre that he Would know What planet reigneth. The munday he ought to begin at Luna, the Tuesday at Mars, the Wednesday at Mercury, the Thursday at Jupiter, the Friday at Uenus, the Saturday at Saturnus. And euer, When the numbers of the planets is failed, he must begin by order as it is afore said.

Also it is to be noted that the Grecks begin their day in the morning, the Jewes at nowne, and the Christian men at midnight, and there We ought to begin to reckon, for at one of the clocke on sunday in the morning, reigneth Sol, at two reigneth Uenus, at three reigneth Mercurius, at foure reigneth Luna, at fiue Saturnus, at six Jupiter, at seuen Mars, and at eight begin againe at Sol, at nine Uenus, at ten Mercury, and consequently of the other by order in euery houre.

When a child is borne it is to be knowne at What houre, and if it be in the beginning of the houre, in the middest, at the end. If it be in the beginning, he shall hold of the same planet, and of the other afore. If it be in the midst, it shall hold of that only. If it be borne in the end, it shall hold of the same, and of that Which commeth next after, but neuertheless the planet that it is borne vnder, he shall not domineth other, & that of the day shall be aboue it, Which is the cause that a child holdeth of diuers planets, and hath diuers conditions.

He that is born vnder Sol, shall be prudent and Wise, a great speaker, and that Which he praiseth, he holdeth vertuous in himselfe. Who that is borne vnder Uenus is loued of euery man, good to godward, and regular. Who that is borne vnder Mercury is Well learned, subtill, mild, veritable, and is not most prudent. Who that is borne vnder Luna hath an hie forehead, ruddy, merry visage, shamefast, and religious. Who that is borne vnder Saturne, is hardy, curteous of liuing, and is not auaricious. Who that is borne vnder Iupiter, is hardy, faire visage, and ruddy, chaste, and vagabond.

Who that is borne vnder Mars, is a great speaker, a liar, a theefe, and deceiuer, big, and of red colour.

They that Will know of this more euidently, let them turne to the properties of the seuen planets afore rehearsed.

A Prologue of the Author vpon the xii. signes. Chap. liiii.

I Conſidering the courſe of the celeſtiall bodies, and the puiſſant of the ſame God omnipotent, the which hath made the Sunne to ſhine vpon the good and euill, that gouerneth all thyngs which are contained in the firmament, and on the earth, haue taken vpon me for to endite this little Treatiſe, for to inſtruct and endoctrine the people not lettered. Firſt, to know God their maker. Secondly, to gouerne their bodies, and eſchue infirmities. And thirdly, to know the courſe of the firmament, and of the celeſtiall bodies contained in it, with the diſpoſition of the vii. Planets.

But

But who that will know his properties, ought first to know the Moneth that he was borne in, and the signe that the sun was in the same day. I will not say that such things shall be, but that the signes haue such properties and is the will of God. After Poets and Astronomers. Aries is the first signe that sheweth the fortunes of men and women, as saith Ptolomeus.

The first signe of Aries.

I Find, that he which is borne in the signe of Aries from mid March to mid Aprill, shal be of good wit and shall neither be riche nor poore, he shall haue damage by his neighbours. he shall haue power ouer dead folkes goods, he shall be soone angry and soon pleased, he shall haue diuers fortunes and discords, he shall desire doctrine, and haunt eloquent people, & shall be expert in many degrées, he shall be a lyar, and vnstedfast of courage, and will take the vengeance on his enemies, and he shall bée better disposed in youth in all things, than in age, vnto xviii. yeare he shall be a fornicator, and shall be wedded at xxv. and if he be not, he shall not be chaste, he shall be a mediator for some of his friends, and will gladly be busie in the néeds of other, he shall be awaited to be domaged, he shall haue a signe in the shoulder, in his head and in his body: yet he shall be rich by the death of other, his first sonne shall not liue long, he shall be in danger of foure footed beasts, he shall haue great sickenesse at xxiii. yeare, and if he escape, he shall liue lxxxv. yeare after nature.

The woman that is borne in this time shall be irefull, and suffer much wrong from day to day, she will gladly make leasings, and shall lose her husband, and recouer a better, she shall be sicke at v. yeare of age, and at xxv. she shall be in great danger of death, which if she escape, she shall be in doubt till xliii. yeare, and shall suffer great paine in the head. The daies of Sol and of Mars to them shall be right good, and the dayes of Iupiter shall be contrary to them, and as well the man as the woman shall be semblable to the shéepe, that euery yeare loseth his fléece of woll, and in short space recouereth it againe.

Of the signe of Taurus.

He that is borne in the signe of Taurus, from mid Aprill to mid May, shal be strong, hardy, & full of strife, delicious, and shall possesse goods giuen to him by other men, that he would haue done, shall be incontinent, and will enforce to himselfe to finish it. In his youth he will despise euery person, and shall be irefull, he shall go pilgrimages, & will leaue his friends, & shall liue among strãgers, he shal be put in offices, and shal exercise them wel, & shal be rich by

Women,

Women, he shall be thankleſſe and come to good eſtate, he will take vengeance on his enemies, he shall be bitten of a dog, and shall experiment many paines by women, and shall be in perill at xxxii. yeare, he shall be in perill of water, and shall be grieued by ſickneſſe, and vexed at xxiii. yeare, and at xxx. yeare, he shall be abundant in riches, and shall riſe to great dignity, and shall liue lxxvi. yeare and three months after nature, and shall ſee his fortune ſorrowfull.

The woman that is borne in this time, shall be effectuall, labouring, and a great lyar, and shall ſuffer much shame, she shall reioyce in the goods of her friends, that which she conceiueth in her mind shall come to effect, and shall haue the beſt part, she shall haue many husbands, and many children, she shall be in her beſt eſtate at xvi. yeare, and she shall haue a ſigne in the middeſt of her body, she shall be ſickly, and if she eſcape, she shall liue lxvi. yeare after nature. She ought to beare rings and precious ſtones vpon her. The daies of Iupiter and of Luna bin right good for them, and the daies of Mars contrary. As well the man as woman, may be likened to the Bull that labourreth the land, and when the ſeed is ſowne, he hath but the ſtraw for his part. They shall kéepe well their owne, and it shall not profit to them, ne to other and shall be reputed vnkind.

Of the ſigne of Gemini.

The man that is borne in the ſigne of Gemini, from mid May to mid June, shall haue many wounds, and he shall bee faine and merciſull, he shall lead an open and a reaſonable life, he shall receiue much mony, he will goe in vnknowne places and doe many pilgrimages, he will praiſe himſelfe, and will not bide in the place of his nativity, he shall be wiſe and negligent in his works, he shall come to riches vnto xxv. yeare, his firſt wife shall not liue long, but he shall marry ſtrange women, he shall be late married, he shall be bitten of a dog, and shall haue a marke of yron or of fire, he shall be tormented in water, and shall paſſe the ſea, and shall liue an hundred yeare and ten months after nature.

The woman then borne shall come to honour, and ſet forward with the goods of other, and she shall be agrieued of a falſe crime, she ought to be wedded at xvii. yeare, if she shall be chaſte, and eſchue all perill, and shall liue lxx. yeare after nature, and shall honour God. The dayes of Mercury and Sol to them bin right good, the dayes of Luna and Venus be to them contrary, and as well the man as the woman shall augment and aſſemble the goods of their ſucceſſors, but ſcantly shall they vſe their owne goods, they shall be ſo auaricious.

Of

Of the signe of Cancer.

NExt after, he that is borne vnder the signe Cancer, from mid June to mid July, shall be very auaricious and of equall stature, he will loue Women, he shall be merry, humble, good, wise, and well renoumed, he shall haue domage by enuy, he shall haue the mony of other in his guiding, he shall be a conducter of other folkes things, he shall haue strife and discord among his neighbours, and will auenge him on his enemy, by his arrogancy many shall mocke him, he shall haue often great feare on the water, he will kéepe his courage secretly in himselfe, and shall suffer dolour of the Wombe, he shall finde hidden mony, and shall labour sore for his Wife, he shall sée his perill in a certaine yeare, the which shall be knowne of God, his hauoire shall decease, at xxiiii. yeare he shall passe the sea, and shall liue lxx. yeare after nature, and fortune shall be agréeable to him.

The woman that shall be borne in this time, shall be furious, incontinent, angry and soone pleased, she is nimble, seruiceable, wise, ioyous, and shall suffer many perils, if any person doe her any seruice, she will recompence them, she shall be labouring and take great paine vnto xxx. yeare, and then she shall haue rest, she shall haue many sonnes: she must be wedded at xiiii. yeare, honours & gifts shall follow her, she shall haue Wounds, & be whole thereof, and shall haue perill of Waters, and shall be hurt in a secret place, she shall be bitten of a dog, and shall liue lxx. yeare after nature. The daies of Jupiter, Venus, and Luna, to them be right good, and the daies of Mars right euill: and as well the man as the woman shall haue good fortune and victory ouer their enemies.

Of the signe Leo.

AS we read, he that is borne vnder the signe of Leo, from mid July to mid August, shal be faine and hardy, he shal speake openly, and shall be mercifull, he shal wéep with the Wéepers, & shall be arrogant in Words, he shall haue a perill in certaine time, and at xxx. yeare he shall be awaited to be domaged, but he shall eschue that perill, his benefits shall be in great, he shall be honoured of good folke, and obtaine his enterprise, he shall haue goods by temporall seruices, he shall be in great to thée ues, and shall be great and puissant, he shall haue charge of the commonalty, and as much as he loseth he shal win, he shal come to dignity, and shal be amiable, he shall take fortune of thée Wiues, he will go often on pilgrimages, and suffer pain of the sight, he shall fall from hie, and be fearefull of Water, he shall find hid money: at xiii. yeare of age he shal be sick, also he shal be in perill & doubt of some great Lord, and at xxxbi. yeare he shal be bitten of a dog, and be whole with great pain, and shall liue lxxxiiii. yeare after nature.

The

The woman that shall be borne in this time shall be a great liar, faire, well-spoken, mercifull, pleasant, and may not suffer ne see man weepe, she shall be meek, her first husband shall not liue long, she shall haue paine in her stomack, she shall be awaited of her neighbours at xviii. yeare, and liue to great riches, she shall haue children of three men, she shall bee amiable, and haue the bloudy flex, and shall be bitten of a dog, she shall fall from high, and liue lxxvii. yeares after nature: the daies of Mercury, Sol, and Mars, to them be right good, the daies of Saturne bin contrary: and as well the man as the woman shall be hardy, great quarellers, and mercifull.

Of the signe of Virgo.

OF the signe Virgo, I find that he which is borne from mid August to mid Septemb. shall gladly commend his wife, he shall be a great houlholder, ingenuous, he shall be solicious to his work, he shall be shamefast, and of great courage, and all that he seeth he shall couet in his vnderstanding, he will soone be angry and surmount his enemies. Scarcely shall he be a while with his first wife, he shall be fortunate at xxxi. yeares, he will not hide that which he hath, and shall be in perill of Water, he shall haue a wound with iron, and shall liue lxx. yeare after nature.

The woman then borne shall be shamefast, ingenious, and will take paine, and ought to be wed at xii. yeare, long shall she not be with her first husband. Her second husband shall be of long life, and shall haue much good by another woman, she shall fall from hie, her life shall be in perill, and shall die shortly, she shall suffer dolour at ten yeare, if she escape these dolors, she shall liue lxx. year after nature, she shall bring forth vertuous fruit, & euery thing shall fauour her, she shall reioyce in diuers fortunes. The daies of Mercury and of Sol shall be right good for them, and the daies of Mars shall be contrary, and as well the man as the woman shall suffer many temptations, so that with great paine they may resist them, they shall delight to liue in charity, but they shall suffer much, wheresoeuer it be.

Of the signe of Libra.

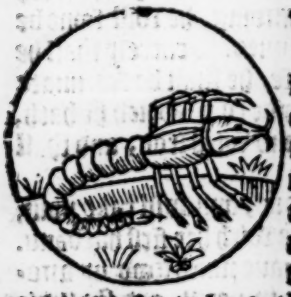
AMong planets Libra ought to be remembred, for he that is borne from mid Septemb. to mid October, shall be right mightily praised & honored in the seruice of Captaines, he shall go in vnknowne places, and shall get in strange lands, he shall kepe well his owne, if he make not reuelation by drinke, he will not kepe his promise, he shall be enuied by siluer & other goods, he shall be married, & go from his wife, he shall speak quickly, & shall haue no domage

among

among his neighbours, he shall haue vnder his might the goods of dead folke, and shall haue some signe in the members. Oxen, horse, and other beasts shall be giuen to him, he shall haue domage and iniury, he shall be enriched by women, and experiment euill fortunes, many shall aske counsell of him. He shall liue lxx. yeare after nature.

The woman that is borne in this time, shall be amiable and of great courage, she will anounce the death of her enemies, and shall goe in places vnknown, she shall be debonaire and merry, reioyce by her husband, if she be not wedded at xiii. yeare, she shall not be chaste, and shall haue no sons by her first husband, she shall goe many pilgrimages, after xxx. yeare she shall prosper better, and haue great honour and praise. Then after she shall be grieuously sicke, and shall bee brent in the feet about xii. yeare of age, and shall liue lx. yeare after nature. The daies of Venus and of Luna for them beene right good, and the daies of Mercury contrary. And as well the man as the woman shall be in doubt vnto the death, and there is doubt in the end.

Of the signe of Scorpio.



WE read that he which is borne in the signe of Scorpio, from mid October to mid Nouember shall haue good fortune, he shall be a great fornicator, the first wife that he shall haue in marriage shall become to religious, he will serue gladly two images, he shall suffer paine in his priuy members, at the age of xb. yeare, he shall be hardy as a Lyon and amiable of forme, many faculties shall be giuen to him, hee shall be a great goer in visiting diuers countries, for to know the customes and statutes of many Cities, and shall haue victory ouer all his enemies, they may not hinder him in no manner wise, he shall haue mony by his wife, and shall suffer diuers dolours of the stomacke, he shall be merry, and loue good company of merry folke. In his right shoulder shall be a signe, by sweet words and adulations he shall be deceiued, he will often say one thing and doe another, he shall haue a wound with iron, he shall be bitten with a dog or of some other beast, he shal be in doubt, and haue diuers enemies at the age of xxiiii yeare, and if hee escape, he shall liue lxxxiii. yeares after nature.

The woman that shall be borne in this time shall be amiable and faire, and shall not be long with her first husband, & after she shall enioy with another by her good and true seruice, she shall haue honour and victory of her enemies, she shall suffer paine in her stomacke, she shall be wise & haue wounds in her shoulders, she ought to feare her latter daies, which shall be doubtfull by vermin, and she shall liue lxx. yeares after nature. The daies of Mars and Saturne to them bin right agreeable, and daies of Iupiter to them bin contrary, they shall be sweet of word and pricking with their taste, and will maintene detracting other, and say otherwise than they would be said by.

Of

Of the signe of Sagittarius.

YE ought to know, that he which is borne vnder Sagittarius from mid November to mid December, shall haue good effect, and shall haue mercy of euery man he seeth, he shall haue by reuelation, he shall goe farre to desart places vnknowne and dangerous, and shall returne with great gaines, he shall see his fortune increase from day to day, he will not hide that he hath, he shall haue some signes in his hands or feet, he shall be fearefull, at xxii. yeares he shall haue some perill, he shall passe the sea to his lucre, and shall liue lxxvii. yeares and eight months after nature.

The woman now born shall loue to labour, she shal haue diuers thoughts for strange strifes and may not see one weepe, she shall haue victory ouer her enemies she shall spend much siluer by euill company, she shall be called mother of sonnes and shall suffer many euils, she shall take great paine, to the end that she may haue the goods of her kinsmen. She ought to be married at xiii years and she shal haue paine in her eyes at xiiii. yeares, and shall haue by enuy at xviii. yeares toy, she shall suffer dolour by enuy, and shall be separate from toy, and shall liue lxxii yeares after nature. The daies of Venus and Luna bin right good, the daies of Saturne and Mars be euill, and as well the man as the woman shall be inconstant in deeds, they shall be of good conscience & mercifull, better to others than to themselues, & will loue God.

Of the signe of Capricornus.

HE that is born vnder Capricornus, fro mid Decemb. to [illegible]an. shal be iracundious, a fornicator [illegible] & shall be alway labouring, and shall be nourished with strange things, he shall haue many crimes and noyses, he shall be a gouernor of beasts with foure feet, he shal not be long with his wife, he shall suffer much sorow and beauinesse in his youth, he shall leaue many goods and riches, he shall haue a great perill at xvi. yeares, he shall be of a great courage, he shall haunt honest people, and shall be rich by women, and shall be conductor of maidens, his brethren will make diuers espyings vpon him, and he shall liue lxx. yeares and foure months after nature.

The woman that is borne in this time, shall be honest and fearefull, she shall surmount her enemies, and haue children of three men, she will doe many pilgrimages in her youth, and after haue great wit, she shall haue great goods, she shall haue paine in her eyes, and shall be in her best estate at thirty yeare, and shall liue lxx. yeare and foure months after nature. The dayes of Saturne and of Mars to them be good, the dayes of Sol contrary; and both man and woman shall be reasonable and enuious.

Of the signe of Aquarius.

The man that is borne vnder the signe of Aquarius, from mid January vnto mid February, shal be louely and irefull, will not beléeue in vaine, he shall haue siluer at xxiiii. yeare, he shall be in estate, he shall win where he goeth, or he shall be sore sicke and shall be hurt with iron, he shall haue feare on the water, and afterward shall haue good fortune, and shall goe into diuers strange countries.

The woman that is borne in this time, shall be delirious, and haue many noises for her children, she shall be in great perill, at the age of xxiiii. yeare, she shall be in felicity, she shall haue domage by beasts with foure fèet, she shall liue lxxviii. yeares after nature. The daies of Venus and Luna be right good for them, the daies of Mars and Saturne contrary; and both the man and the woman shall be reasonable, and they shall not be ouer-rich.

Of the signe of Pisces.

He that is born vnder the sign of Pisces, from mid February to mid March, shall be a great goer, a fornicator, a mocker, & shall be couetous, he will say one thing, and doe another, he shall finde mony, he will trust in his sapience, he shall haue good fortune, he shall be a defender of Orphans and widowes, he shall be fearefull on water, he [illegible]alle some all his aduersities, and shall liue lxxii. yeares and fiue months after nature.

The woman that is borne in this time, shall be delirious, familiar in iests, pleasant of courage, feruent, and shall haue sickenesse in her eyes, and shall be sorrowfull by shame. Her husband will leaue her, and she shall haue much paine with strangers, she shall not haue her owne, she shall haue paine in her stomacke, and she shall liue lxxvii. yeare after nature. The daies of Mars and of Saturne to them be contrary; and both the man and the woman shall liue faithfully.

Thus endeth the natiuity of men and women after the twelue signes.

Here-

Hereafter followeth the x. Christian Nations. Chap. liiii.

I Pretended in this little treatise to speak of diuers Christian Nations, the which bene diuided in ten, of the which I will declare, as I haue found written in the Latine tongue, I will redige it into our English maternall, as shepherds speaketh in the fields, after the capacitie of mine vnderstanding, and if in so doing I haue erred, I require all other shepherds for to excuse my youth, and to amend where I haue made default. And whereas I haue failed, I submit me vnto amendment, for against amends no man may be.

The first Nation is of the Latines.

IN the Nation of the Latines, for the superior is the Emperor, and many Kings, namely, the most Christian and redoubted King of England and of France, with many noble Dukes, Earles, Vicounts, Barons and Knights, and is the Nation most resplendishing of all other in honour, force, and chualrie. In the Nation of Spaine bene the Kings of Castile, Aragon, Portingale, Nauar, and other Lords. In the Nation of Italy is the King of Cicile: and the King of Naples and many other Lords, as of Venice, Florence, and Geane. In Almaine beside the Emperor is diuers Kings, as of Scotland, Hungarie, Boheme, Polony, Acy, Fricle, Suisse, Hornego, Almacy and Croacy, and many other Lordships that be vnder the obedience of the Catholike Church.

The second Nation is of Grecks.

HOrace complaineth, speaking of his Nation of Grece, for the veration that he had in times past. The Grecks haue the patriarch of Constantinople, Archbishops and Abbots to the spirituality, and to the temporality Emperors, Dukes and Earles. They be now but of smal number, for Agarens and Turkes haue taken the greatest part of Grece, the which part obeyeth not the Catholike Church for their error. They bene condemned by the Church, for that they say Spiritus Sanctus non procedit à filio.

The third Nation is of Armeniens.

WE read, that the Nation of Armeniens is nigh Antioch, they vse all one language in the diuine seruice, and in holy Scripture, as who should sing English in the Church, and both the men and women vnderstand all: they haue their primate, which they call Catholike, to whom they obey as to the King in great deuotion and reuerence. They fast the Lenten and eat no fish, and they drinke no wine, and eat flesh on the Saturday.

The woman that is borne in this time, shall be honest and fearefull, she shall surmount her enemies, and haue children of three men, she will doe many pilgrimages in her youth, and after haue great wit, she shall haue great goods, she shall haue paine in her eyes, and shall be in her best estate at thirty yeare, and shall liue lxx. yeare and foure months after nature. The dayes of Saturne and of Mars to them be good, the dayes of Sol contrary; and both man and woman shall be reasonable and enuious.

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The fourth nation of Georgiens.

THis nation is called Georgiens of S. George of whom they beare the image in battell, and he is their Patron. They bëne in the parts orientall, and bin strong and delicious, halfe Persians, and halfe Assyrians, and they speake foule and foolish language, and make their sacraments as the Grëcks: the Priests haue their crownes round reased on their heads, and the clarkes haue them square. When they goe to the holy sepulchre they pay no tribute to the Sarazins, they enter into Ierusalem their standards displaied, for the Sarazins feareth them. The women vse armour as the men. When they write to the Sowdan, incontinent that which they demand is granted them.

The fifth Nation is the Assyrians.

I find also by writing, that the nation of Syrians hath taken the name of a City named Sur, the which is the most eminent, and most vpholden among all other Cities and townes of the country of Surry. These people for their vulgar and common spëech, speaketh the language Sarazinious. Their holy Scriptures, diuinities, and offices of the seruice is in Grëke. They haue Bishops, and këepe the constitutions of the Grëcks, obeying them in all things. They sacrifice with raised bread, and haue opinions of the Grëcks as the Latines. There be some Christian men in the holy land that inhabiteth them, and bëne called Samaritans, which were conuerted in the time of the Apostles, but they be not perfect Christian men.

The sixth Nation is of Mororabiens.

SOmetime were wont to be a nation of people in the country of Affricke and Spaine, called Mozorabiens, but now they bëne but few. They be called Mozorabiens, for that in many things they held the vse of Christian men, being in Araby, they vse the language of Latine in the Diuine offices and sacred things, and obey to the Church, and to the prelates of the Latines. They confesse them in the language Azomonien or Latine. They bin different to the Latines, for that in their diuine Offices they haue the houres too long. And for the day is diuided into xxiiii. houres of night and day, so many offices, houres, Psalmes, and all other Orisons haue they along, the which they say not after the custome of the Latines, for that the Latines say in the beginning, they say in the end or in the middest. Some diuide the holy sacraments in seuen parts, and other in ten. This is a right deuout nation, they conioyne no persons by marriage, vnlesse they be borns in their owne country and land: the strangers may not bee receiued in marriage. Againe, when a man loseth his Wife by death, the said man will

Will neuer be married againe, but liue in chastity. The cause of so great diuersity among Christians was, for that in time past the Christians were let and not constrained to celebrate counsell generall. For this cause there arose diuers Heretickes in many parts, for there was none that might remedy it.

The seuenth Nation is of Prester Iohns land in Indie.

THen is the land of Indie, whereof Prester John is. For his might is so great that it exceedeth all Christendome. This Prester John hath vnder him lxx. Kings, which doe to him obeysance and homage, and when he rideth about his country, he causeth to be borne before him a crosse of Wood: and going to battell he causeth two to be borne before him, one of gold, the other of precious stones: and in that land is the body of S. Thomas the Apostle buried in a tombe of stone, and one of his hands is out of the tombe, and that hand euery body may see that goeth thither.

The eighth Nation is of Iacobites.

FOllowing after the nation of Iacobites, who are so named of James, Disciple of Alexander the patriarke. These Iacobites haue taken and occupied a great part of Asia, in the parts Occidentall, and the Land of Nambre, that is in Egypt, and the land Ethiopians vnto Indie, with mo than xx. realmes. The children of that countrie are circumcised and baptized with an hot iron, for they haue painted the character of the Crosse on their foreheads, and on other parts of the body, as on the armes and brest. They shriue them onely to God, and not to the Priests. In this pronunce the Indians and Agarenoians say, that Iesus Christ hath only but the nature diuine. Some of them speake the language of Chaldee and Araby, and diuers other that doe speake other languages, after the diuersities of nations: they were condemned at the Councell of Chalcedon.

The ninth Nation is of the Nescorians.

OF Nescorianus that was of Constantinople, hath beene made this Nescorians. These Nescorians put in Iesu Christ two persons, one diuine, the other humane, and they deny our Lady to be the mother of God, but they say well Iesus to be man, the language they speake is Chaldee, and sacrifice the body of Iesus Christ with raised bread: they inhabit in Tartary, and in great Indie, they be in great number, their countrie containeth almost as much as Almaine and Italie.

The tenth Nation is of the Mororiens.

RObust is the Nation of Mororiens, so called of an heretick of Moron: They put in Jesu Christ one vnderstanding, and one will, they inhabit in Liby in the prouince of Phenice, and bée a great number, they vse specially bowes and arrowes, and they haue bels. Their Bishops haue rings, myters, and crosses as the Latines. They vse the letter of Calde in their diuine Scriptures, and in their vulgar spéech they vse the letter of Araby. They haue bin vnder the obedience and Lordship of the most holy and sacred Church Romane: their patriarke was at the generall counsell of S. Iohn de Lateran, celebrated at Rome vnder Pope Innocent the third: but since then they be returned. They were first condemned at the councell of Constantinople, and since that are returned to the obedience of the Roman Church, and yet returned againe to their false and euill opinion, wherein they perseuer.

Here beginneth a few Prouerbs. Chap. lv.

THese prouerbs be good to marke,
The which followeth in this booke,
Be thou neuer so great a clarke,
Disdaine not on them to looke.

The first is, man be content,
As God hath sent thée in degrée,
Each man may not haue land and rent,
It were not conuenient so to be.

If thou haue not worldly goods at will,
Therefore care nothing by the read of me,
Doe well, and Gods commandement fulfill,
For euery man may not a Goldsmith be.

He that hath not a penny in his purse,
If he the right way of Gods law hold:
He shall come to heauen as soone iwis,
As a King that weareth a gowne of gold.

Also there is of men full many a score,
And each of them doth kéepe well his wife,
Which neuer had a noble in store,
And yet they liue a full merry life.

And

And also another, forget it not,
Kéepe your owne home as doth a Mouse:
For I tell you the Deuill is a wily Cat,
He will spy you in another mans house.

And in especiall God to please,
Desire thou neuer none other mans thing,
Remember that many fingers is well at ease,
That neuer weare on no gay gold ring.

And this I tell you for good and all,
Remember it you that be wise:
That man or woman hath a great fall,
The which slide downe and neuer rise.

And one also forget not behinde,
That man or woman is likely good to be,
That banisheth malice out of their minde,
And séepeth euery night in charity.

I read you worke by good counsell,
For that man is worthy to haue care,
That hath twice fallen into a well,
And yet the third time cannot beware.

Say that a Friar told you this,
He is wise that doth forsake sinne:
Then may we come to heauens blisse,
God giue vs grace that place to win.

Ye Clarkes famous and eloquent,
Cunning is caught by reading and exercise
Of Noble matters full excellent,
And remember what Salomon saith, the Wise,
That praiseth businesse, and idlenesse doth despise,
And saith, he that many bookes doth read and sée,
It is full likely Wisdome haue shall he.

Remembes

Remember Clarkes daily doe their diligence,
Into our corrupt speech matters to translate,
yet betweene French and English is great difference,
Their language in reading is douise and delicate,
In their mother tongue they be so fortunate,
They haue the Bible and the Apocalypse of diuinity,
With other noble Bookes that now in English be.

And remember readers Where euer ye gar,
That hony is swéet, but cunning is swéeter,
Cato the great Clarke sometimes said so,
How gold is good, and learning much better,
Yet many full good be that neuer knew letter,
And yet vertuous none can be of liuing,
But first of Priests and Clarkes they must haue learning.

Wherefore With patience I you all desire,
Beware of ruing of false hereſie:
Let euery perfect faith set your hearts a fire,
And the chaffe from the corne out to trie.
They that beléeueth amisse be worthy to die.
And he is the greatest foole in this world wis,
That thinketh no mans Wit so good as his.

Thus endeth the Shepherds Kalender,
Drawn into English by Gods reuerence:
And for profit and pleasure shall Clarks to chére,
Plainly shewed to their intelligence.
Out is done, now Readers to your diligence:
And remember that the Printer saith to you this,
He that liueth well may not die amisse.

FINIS.

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